Tantrasāra of Abhinavagupta

Translated from Sanskrit
with Introduction and Notes by
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Edited by Boris Marjanovic

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Contents

Preface

One day in May of 1980 in South Fallsburg, I was sitting in my room in between programs at the Siddha Yoga Ashram reading some science fiction book, when Muktananda came in the room. As always, when Swami Muktananda came in the room, everybody's foreheads immediately hit the floor, and that day was no exception. Mine was on the floor immediately. The first thing Muktananda did in looking around the room while I was on the floor was to note there was a book on the bed. He asked me what it was. I told him, and he said, "Don't read that; read Kashmir Śaivism." And that began my decades-long interest in the study of what is now called Śakta-Śaivism.

One of the great deficiencies that those of us who have an interest in Śaivism have suffered under is the absence of qualified scholars who are willing to engage in translation projects. The Buddhists are fortunate enough to have living traditions—esoteric Śaivism lost its last living lineage holder with the passing of Swami Lakshman Joo—and a great deal of reserve of both cultural and financial capital in the organizations that promote Vajrayana Buddhism, and none of this has existed in support of those of us who have great interest in esoteric Śaivism. Because of that, I have caused many different works to become translated.

This particular project has been going on so long, I can't even remember when it started. After Swami Muktananda passed away, I began visiting Swami Lakshman Joo in Srinagar. I was never really able to stay there long enough to really study with him or to consider myself a student of his, but I was and am a great admirer

of him. His blending of intellectual development and a uniquely human quality of compassion was really extraordinary, and he was an extremely beautiful person. Sometime in the early 1990s, however, it became too difficult to go to Kashmir, because of the politics of the place. Still intent on continuing my reading and study of Kashmir Śaivism, and having met all the Kashmiri pandits, I went to Benares to meet Pandit H.N. Chakravarty. In doing so, I also met many of the people associated with him in Benares, such as Bettina Bäumer and Pandit Kamalakar Mishra, whose work on Kashmir Śaivism I published more than a decade ago. At the time I met Pandit Chakravarty, I requested him to translate the *Tantrasāra* into English, and he agreed. And so we launched on the project, and it was a couple of years later that he delivered a manuscript which, in fact, was absolutely unreadable. While his knowledge of Śaivism was deep, his English was extremely limited, and there was really nothing I could do about the publication of the manuscript; it was just impossible. So it languished for years, until there was pressure from Chakravarty's side and from some of his friends in Canada for us to do something about the manuscript. What eventually came about was that Boris Marjanovic took on the project, and it was really his effort to bring a readable English translation of the *Tantrasāra* out that has given renewed life to this project and ultimately brought it to the extremely fine state that it is in.

Boris Marjanovic deserves an enormous amount of credit for the existence of this manuscript in the quality that it is. I am grateful to Pandit H.N. Chakravarty and to all of his friends, including Bettina Bäumer, for her support, and I am especially grateful to Boris Marjanovic.

Swami Chetanananda
January, 2012

Foreword

Tantrasāra (*TS*), as its name suggests, is the summary of important notions, principles, doctrines, and practices found in the Tantras in general and in the *Tantrāloka* (*TĀ*) in particular. The *TĀ* is Abhinavagupta's most extensive work on the principles of nondual Śaiva doctrines written in verse, while the *TS*, which is its summary, is significantly shorter and written in prose.

It was the tradition of some of the ancient pandits belonging to different schools of Indian thought to write brief and simplified versions of the main principles and doctrines of their schools. The purpose of this practice was to provide those interested in the subject but unable to devote years of study to Sanskrit grammar and logic, deemed prerequisites for the study of any other branch of learning, with a simplified and comprehensible overview of the main principles of their respective schools. Abhinavagupta and his disciple Kṣemarāja wholeheartedly embraced this practice. As early as the second benedictory verse of the *TS*, Abhinavagupta declares the complexity, vastness, and depth of the topics discussed in the *TĀ* as the main reason for writing its short version.

The primary aim of the *TS* is to make knowledge easily accessible; thus, Abhinavagupta avoids getting into complex and lengthy philosophical arguments and elaboration, and lays out the subject matter smoothly and concisely. For us, on the other hand, who are attempting to study and to understand this text a millennium later, the brevity of the style of the *TS* presents a significant challenge. Furthermore, the Sanskrit used by Abhinavagupta in the *TS* is not easy, and the notions and practices found in it are obscure

and sometimes incomprehensible. It is because of these difficulties that this text remains inaccessible not only to the general public but also to Sanskrit scholars and Indologists whose specialty is outside of Tantric studies. However, it should be pointed out here that a reader at the time of Abhinavagupta would have experienced significantly less difficulty in understanding this text than we are experiencing today, especially when it comes to ritual practices and observances. The reason for this is that the tradition was alive and its teaching and practices were widespread and therefore understandable to those interested in learning them.

For example, in Chapter Sixteen, Abhinavagupta speaks of the application of the net (*jālaprayoga*), the procedure by which the initiator catches the departed souls during the ritual of initiation. There he explains that these departed souls, for one reason or another, hadn't received initiation before their death but deserved to be initiated because of their service to the teacher or some other devout activity. It is the command of Śiva, Abhinavagupta further clarifies, that the teacher, through the application of the net, should bring a departed soul to enter the figure of *ku*, a grass that represents a departed devotee, and then perform the initiation procedure. This knowledge, according to Abhinavagupta's own admission, was transmitted to him orally by his teacher Śambhunātha. It is difficult to fully comprehend from the available sources what the nature, method, and application of this practice were. It seems clear, however, that the power of the deep meditation of the teacher was believed to be the deciding factor for the success of the entire process.

As already pointed out, the brevity of the style of the *TS* presents a serious difficulty in understanding this text. Fortunately, these doctrines are often discussed at length by the same author in his *TĀ* as well as in his other works. The translator then is required to read the *TĀ* along with the *TS* if intent on grasping the meaning and wider context of topics discussed. Thus, the *TĀ* and the *TS* complement each other, although on rare occasions the translator is fortunate to find additional information or explana-

tions in the *TS* itself that were left out and not elaborated on in the *TĀ*. This conforms to the style of Abhinavagupa that he adopted from his teacher Śambhunātha, which was not to keep knowledge completely hidden but also not to reveal it all at one place or in a single book. This, of course, is meant to provide necessary practice for students as well as to test their devotion to knowledge.

Finally, Abhinavagupta refers to a number of Tantric and other texts that are now lost to us, including the *Bhairavakulormi Tantra, Nityā Tantra, Parameśvarānuttara Tantra, Tantrasadbhāva Tantra, Yogasaṁcāra,* and other texts which have clearly influenced his thought. Fortunately, in recent years some of these texts, such as *Tantrasadbhāva Tantra,* were edited and made available to scholars.

My association with Pandit Chakravarty goes back to 1997. At that time I lived in Varanasi with the intention of reading Sanskrit texts with Prof. Shri Narayana Mishra. Shri Narayana Mishra was the first and the most important of my teachers during the time I worked on my Ph.D. thesis and other projects. It is because of his selfless teaching style that I learned how to read and understand *śāstric* texts.

As I was primarily interested in Kashmiri Śaiva philosophy and practices, I began to visit the home of Pandit Chakravarty, a renowned Tantric scholar with profound understanding of Kashmiri Śaivism. His recognition as a scholar was derived from his lifelong study of Sanskrit and its philosophy, but more than that, his recognition came from his close association with Mahamahopadhyaya Gopinath Kaviraj. During one of many conversations that we had, I found out that in addition to already publishing his translation of the *TS* in Hindi, he had also completed the English translation of the same text. Furthermore, he told me that he had submitted the manuscript for publication to Rudra Press many years ago. However, for reasons unknown to him, the publication of his work had never taken place. It was only several years later when I met Sharon Ward, the head of Rudra Press at that time, that I learned the reason: She explained to me that they felt that

the translation was in need of a good editor, which, because of the complexity of the text, they were unable to provide. It was then that she suggested that I work together with Pandit Chakravarty and help him put the translation of the *TS* into English that would be understandable to a wider audience.

When we began to work together in the summer of 2004, I soon discovered that the problem with Pandit Chakravarty's English translation was not the lack of knowledge of the English language on his part but his desire and insistence on literal translations. Thus, his English translation preserved the syntax of Sanskrit sentences, which, combined with the obscurity of the text, resulted in English sentences that were incomprehensible. We spent the next two years going carefully through the text sentence by sentence. In addition to helping him to express the Sanskrit text in simple and easily understandable English sentences I have written explanatory note for Chapters Twelve through Twenty-Two as well as several notes for Chapter Nine.

Generally speaking, the problem with reading translations of Sanskrit philosophical texts is that a reader is usually unfamiliar with the style and technical terminology used by the ancient Sanskrit authors. Sanskrit philosophical literature is specialized literature, the understanding of which requires training. Thus, the readers of this translation might find it difficult to grasp the meaning of some parts of this text. In order to overcome this problem, Pandit Chakravarty conveniently summarized each chapter of *TS* and included it in his Introduction. I strongly recommend that anyone who makes the effort to study this text in depth first carefully read his Introduction.

Boris Marjanovic
Los Angeles
December 18, 2011

Introduction

Chapter One

The *Tantrasāra* begins by stating that perfect knowledge (*pūrṇa-prathā*) is the cause of liberation. It is the revelation of Śiva-nature in one's own Self. Śiva, who by His power of freedom (*svātantrya śakti*) appears to be limited in knowledge and action, removes all veils by the same power. As a result of this, He shines in His pristine, self-refulgent, pure consciousness. On the dawn of supreme knowledge of the nature of light (*prakāśa*), marked by reflective self-knowledge (*vimarśa*), everything shines nondifferently in the mirror of consciousness. While describing the nature of *mokṣa,* Abhinavagupta writes in the *Paramārtha-sāra* that there is no separate region of it, nor is one to proceed toward it, but it is to be realized by piercing the knots of ignorance by virtue of the full development of one's own power of freedom. However, *mokṣa* should not be taken as the effect of knowledge (*jñāna*) and the latter the cause of it, but as the manifestation of the real nature of the Self (*ātman*).

According to this Śavādvaya system, ignorance is accepted as the cause of *saṁsāra,* yet the nature of *ajñāna* is known as *āṇava mala,* a limitation innate in the individual. It originates from the absolute freedom of the Lord. The *āṇavamala* operates in the individual soul in two ways: (i) the loss to consciousness of its freedom, and (ii) the sense of agency without *bodha*. This limitation of *jñāna* and *kriyā* is known as spiritual (*pauruṣa*) and intellectual/scriptural (*bauddha*) ignorance (*ajñāna*).

Ignorance, known as *bauddha ajñāna,* is of the nature of indetermination (*aniścayasvabhāvam*) and determination of contradic-

tory nature (*viparītaniścaya*). Because of the presence of the first, the individual soul in bondage fails to definitely know the real nature of the Self, and because of the second one, experiences and feels himself to be the experiencing subject of what is really non-self, such as: body, intellect, *prāṇa,* etc. *Pauruṣa ajñāna,* characterized by limited knowledge brought into existence by *āṇavamala,* is considered by Abhinavagupta and his tradition to be the cause of worldly existence.

Pauruṣa ajñāna can be removed by initiation (*dīkṣā*), but a person cannot avail himself of it while the impurity known as *bauddha ajñāna* lying in his intellect remains. This is because initiation is necessarily preceded by the firm conviction regarding right knowledge of the things to be avoided, and right knowledge of the things to be accepted (*heyopadeyaniścaya*). Right knowledge can only be obtained from the sacred literature (*śāstra*) taught by Parameśvara. He is the highest authority and origin of all sacred literatures. These revealed texts are the givers of release to the souls in bondage. The number of the revealed texts known as *āgamas* are ten, eighteen, and sixty-four. For Abhinavagupta, the essence of them is the Trika system, and the most important of them is the *Mālinīvijaya Tantra*.

Abhinavagupta writes that he will give an exposition of the *Mālinīvijaya,* for he argues that unless the real nature of things is determined, one will be unable to attain liberation. It is pure knowledge alone that possesses the quality of bestowing release.

The highest principle, which is of the nature of light, is Śiva. He, the most desirable of all, is one's own unique nature (*svabhāva*). Light (*prakāśa*) is pure consciousness, which is the very life of everything; though shining in all, it shines as blue and jar distinctly, separate from each other. This notion of separateness, the knowledge of duality, is considered to be *ajñāna,* but pure consciousness (*caitanya*) is really knowledge (*jñāna*). It is universal (*sarvasāmānya*). It is present everywhere, and possesses absolute freedom of wisdom and activity (*jñānakriyāvān*). The non-shining of this universal light to the person who is limited is the primary ignorance of the Self.

The light of which we have spoken above is independent. Its independence means that it depends on nothing. It is all-encompassing, eternal, has the nature of assuming all forms, and at the same time it is without any form (*sarvākaranirakāra svābhāva*). Its absolute freedom is the "power of bliss" (*ānanda śakti*), the relish of one's own bliss (*ānanda*) is *icchā śakti,* its self-reflective light is *jñānaśakti,* its unifying relation with all is *kriyāśakti.*

Śiva, though associated with all His principal *śaktis,* always remains free from limitations and rests in His blissful nature. When, by His absolute freedom of will, He manifests Himself as limited, He is then known as the bonded soul or limited knowing subject (*aṇu*). Then, as a result of self-recognition, He again shines as Śiva, marked by absolute freedom and unlimited light. By virtue of His absolute freedom, He either shines without any means (*anupāya*) or sometimes with means (*upāya*). These *upāyas,* the ways of absorption of the individual consciousness into the divine, may be of the nature of *icchā, jñāna,* or *kriyā*. These *icchā, jñāna,* and *kriyā* are the *śaktis* of Śiva. When a *yogin* is able to grasp any of them, it becomes easy for him to attain Śiva. As the means (*upāya*) are three, so the forms of absorption (*samāveśa*) are also three; hence they are known as *śāmbhava, śākta,* and *āṇava samāveśas.*

This, in short, is the summary of the first chapter of the *Tantrasāra.*

Chapter Two

The second chapter begins with a brief presentation of *anupāya. Anupāya* is not counted under any *upāya* on account of its subtlety, and even more, because the person on whom the most intense descent of grace (*śaktipāta*) has fallen does not have any need for internal or external help in order to realize his identity with Śiva. The word of the teacher, heard only once, places him on the transcendent path (*anuttarapatha*), the stable ground of the blissful nature of Śakti, upon which he at once realizes the self-manifest Lord as his own very Self.

Śiva is eternal; therefore there is no possibility of realizing Him by any means (*upāya*). As He is self-manifest, the means cannot add anything to Him. If it is said that some means would assist in the removal of the veils, then this is untenable, for there is no ultimate existence of any of the veils. In the same way, the question of the merger of the one into the other cannot stand, for there is the total absence of two separate entities. This chain of reasonable arguments causes a firm conviction to manifest in the aspirant. As a result of this conviction, he realizes that the Absolute, the mass of bliss, is the single Truth, and that Śiva is the universal "I am He" in whom everything shines inseparably in the mirror of consciousness. Thus, when firmly contemplated, he finds himself in absorption, in oneness, with the divine.

In the *Tantrāloka,* Jayaratha comments that in the *śāmbhava, śākta,* and *āṇava upāyas,* there is a possibility that duality may arise because of the functioning of *icchā, jñāna,* and *kriyā śaktis;* for example, *icchā* becomes externally inclined because of the presence of something desirable (*eṣanīya*) in the core of *icchā*. On the other hand, in *anupāya,* because of the functioning of *ānanda śakti,* which is said to be Brahman Himself, there is not even a tint of an *upāya* existing as separate from it.

Chapter Three

The *ātman* has the characteristics of light and freedom, and is free from all thought constructs (*vikalpa*). It is Śiva, the absolute. It is without parts, the integral whole of infinite light that encompasses everything—the single realm of light where thought does not reach (*nirvikalpaikadhāman*). Although an ordinary soul, in its contracted state as a result of the influence of the three impurities (*malas*), is not different from that light, it is unable to conceive this, and fails to realize its identity with that light. As soon as grace descends on it, even a little, he begins to realize the truth, and by a sudden flash, he is able to perceive that light without the intervention of any *upāya*. This perception is direct and immediate.

In this perception of light there is no separate entity to be reflected upon. It is of the nature of self-reflection and has the characteristic of vibration. Here the *yogin* resorts to *icchā śakti* as a means for realizing his identity with that light.

The absolute freedom of the Lord (*svātantrya śakti*), mentioned above, causes the images of entities (*bhāvas*) to manifest in the clear mirror of pure consciousness. The *bhāvas* cannot shine by themselves; they shine in the void of consciousness as reflections. For this reason, the Lord is said to be immanent. As this *śakti* is sentient, not inert, so too is its *āmarśa* or cognition; that is, her self-reflection continues ceaselessly. Her self-reflective nature is known as *parānāda*, which in the *āgama* literature is represented as a goddess called *parāvāk,* the Supreme Sound.

Speech (*vāk*) is *śakti* and is not different from reflective awareness (*vimarśa*). The *śaktis* which extend and assume the form of the universe are chiefly three: *anuttara, icchā,* and *unmeṣa*. Basically, they are nothing but the nature of reflection (*parāmarśa*), assuming the syllabic form of the letters, such as: "*a*," "*i*," "*u*." It is from them that all the *śāktis* originate. The fifty syllables of the Sanskṛit alphabet come broadly under two groups: the sixteen letters from *a* to *visarga* are known as vowels, and the rest, from *ka* to *ha,* are consonants. The vowels are the seeds (*bījas*) and the consonants are the receptacles (*yonis*) for receiving the seeds.

Primarily, the Lord who is *anuttara* becomes *ānanda,* which is the self-reflection of universal consciousness (*cit*). As *cit* in its slight vibration becomes intent on externality, it is known as *ānanda*. Similarly, *icchā* becomes *īśana* when it rests in *icchā*. In the same way, *ūrmi* is the reflective *unmeṣa*. As syllables, these three are indicated by "*a*," "*i*," "*u*." From *u* onward, *kriyā śakti* begins to function. The former three *parāmarśas* have the characteristics of *prakāśa*. Hence, they are of the nature of the sun, and the latter *parāmarśas,* the long vowels "*ā*," "*ī*," "*ū*," are of the nature of *soma* or moon, with the characteristic of rest.

When *icchā* and *īśana* become inclined toward activity, or, in other words, when activity enters them, disturbance sets in, which

causes a break within that tranquility. Then *icchā* and *īśana* are known as *iṣyamāṇa*. In one, the light is predominant, while the other is of the nature of rest. They are known as "*ṛ*," "*ṝ*," "*ḷ*," "*ḹ*." They are the only semivowels, and are unlike the consonant sounds of *ra* and *la;* therefore they are not considered consonants as such. Since they retain both the vowel and consonant sounds, they are considered to be neuter.

The creative movement which proceeds to flow from *anuttara* gives rise to different syllables. The impelling force of *kriyā śakti* terminates after giving rise to the *varṇas* like "*e,*" "*ai,*" "*o,*" and "*au.*" After that, the inward movement begins to operate. As a result of this, the resultants are then put to rest in *anuttara*. It is to be noted here that this *anuttara* is different from *anuttara* known as *akāra,* the supreme Bhairava. It manifests as *aṃ,* which is pure consciousness in essence. From that *anuttara, visarga* unfolds.

Visarga, better known as *visarga śakti,* is the creative force which manifests herself as the universe. She remains inseparably united with the Absolute before the rise of agitation in it. The universe as we see it is the manifestation of light as indicated objects (*vācya*), and in turn, the reflection of that light stands for each of the indicative sounds as represented by "*a,*" "*ā,*" "*i,*" etc. The manifestation that occurs in this twofold way (*vācya* and *vācaka*) is, in reality, the manifestation of *vāk,* the supreme speech. The supreme, known as *akula,* is possessed of power (*śakti*) which gives rise to the universe. This power is called *kaulikī śakti*. She retains the universe within herself in a very subtle form, but because of the creative impulse expands herself in three stages. These stages of creation are internal but are projected externally by the Lord by means of His *visarga śakti*. Creation, as known to us, is predominantly of the nature of difference or duality (*bheda*); this is the gross form of creation. In the language of the *āgamas,* it is known as *āṇava visarga,* creation on the objective level. The creation in which difference and nondifference (*bhedābheda*) shine is called *śākta visarga;* this is the subtle form of creation. The creation of nondual nature is known as *śāmbhava visarga,* the subtlest of all creations.

Āṇava visarga shines externally in a gross form. The entire creation consists of the instrument of knowledge and the object of knowledge (*pramāṇa* and *prameya*), and knowledge with its limited nature shines as mutually different and also different from the Self. In *śākta visarga,* however, the universe shines in a dual-nondual relation. In *āṇava visarga,* difference is predominant. It is of the characteristic of *ha,* while in *śākta visarga,* all that is experienced (seen, heard, touched, etc.) by the self is obliterated. The universe becomes perfectly intent on pure consciousness. It is the awakening of *citta* toward *cit*. *Citta,* though *cit* by nature, in its empirical consciousness becomes the experiencing subject, and in its view all objects shine as different from it. This occurs due to the subject-object relationship. Because of this relationship, the universe shines with a variety of objects. At this stage, *cit,* the experiencing subject of the world-picture, descends down to the level of *citta* by imposing upon itself the limitations of objects.

In *śākta visarga, citta* is not shining as the subject and its objects with their mutual differences, but rather, it is shining as one with consciousness. In the former case, the resting and terminating of *citta* is in objects having limitations, while here it is submerging all sorts of limitations into all-inclusive pure consciousness. For this reason, it is known as *citta sambodha,* the awakening of *citta;* that is, in this stage, *citta* becomes intent on offering itself in the partless nature of Śiva, who is characterized as integral Light.

In *śāmbhava visarga,* however, there shines neither difference nor non-difference; even the universe is absent there; moreover, not even the slightest trace of *citta* is perceptible. It shines as universal consciousness (*cit*), free from all limitations, and remains completely refulgent in its perfection. This is the highest *visarga,* characterized by *ānanda*.

The person who has realized his identity with that light experiences that everything from the earth to Śiva shines in the mirror of consciousness. The very nature of *śāmbhavopāya* is this kind of comprehension. Abhinavagupta has presented this idea in the *Tantrāloka* in this way: Bhairava, the clear void of consciousness,

creates the picture of the universe in Himself. He manifests it and experiences: "I am the universe." Thus, He assumes an immanent nature; this is His function of creation. Then, He maintains the six-fold paths and experiences them as being reflected in Himself. Thus, He is the one who manifests maintenance. Lastly, the entire universe is withdrawn and dissolved into the flame of all-consuming fire; this is His function of dissolution.

The person who is able to realize the partless one as the single, integral unity of consciousness in which these three functions—creation, maintenance, and dissolution—have their rise and rest, is absorbed in the supreme by means of *śāmbhavopāya*.

Chapter Four

The highest end for human beings is to attain the very nature of Parāmaśiva, who is ever free from determinacy or "thought constructs" (*vikalpa*). One is able to rid oneself of thought constructs by means of pure reasoning (*sattarka*), by listening to holy texts known as *āgamas,* and by following the teachings of a spiritual teacher. The practice of contemplating or viewing everything as the essential reality (Śiva) is the means by which one is able to rise above impure thought constructs (*aśuddha-vikalpas*). The *Tantrasāra* states that one considers oneself bound because of *vikalpas*. The wrong conception of one's true nature as body, etc., is the cause of mundane existence; however, when a *vikalpa* of the opposite nature pure "thought construct" (*śuddha-vikalpa*) is born, it dispels the wrong kind of thought construct, places one on the right path, and enables one to attain the highest good.

Though pure thought constructs are of no avail in revealing the nature of Parāmaśiva, the supreme reality, for it is everywhere and in every way ever luminous, it is the considered opinion of the author that pure *vikalpas* remove the sense of duality from the Self. The sense of duality is not something positive, but is only ignorance (*akhyāti*) of one's essential nature. This sense of duality is removed by pure thought constructs (*śuddha-vikalpa*).

Pure knowledge (*śuddhavidyā*) leads to *sattarka,* or pure rea-

soning. One should bear in mind that *sattarka* is distinct from the form of gross reasoning as understood in the *Nyāya* system, for it is said that *sattarka* arises by itself in a person whom *śakti* has keenly touched. This *tarka* leads to the continuity of ideas similar to *śuddha-vikalpa*. It is stated in the *Tantrasāra:* The supreme reality is unlimited by nature and consists of an undivided singularity of consciousness. It transcends all the principles of limited nature which terminate in Śiva. This renders stability to all and is the vitality of universe. Through it the universe "throbs" with life, and that is "I" (*aham*).

The continuous practice of *sattarka* regarding the nature of reality brings about the purity of "thought constructs." The highest excellence of *sattarka* terminates in *bhāvanā*, by which one is able to make manifest as distinct even the most indistinct.

In some, *sattarka* may arise by itself, without the need for recourse to any spiritual guide or the reading of holy texts. When it is enlivened in a person, he is considered to have been initiated by the luminous goddesses of his own consciousness (*saṃviddevis*), the deities personifying consciousness itself.

However, the person on whom the grace of the Lord has descended less keenly should be initiated by the spiritual teacher, after which he is able to secure the right of listening to *āgamas,* which by their proper understanding help one to become free from doubts. Afterwards, the truth that is contained in the *āgama* gives rise to *sattarka* in him.

Sattarka is the light of "pure knowledge" (*śuddhavidyā*). It is considered to be the most excellent and direct limb of *yoga*. It is stated in the *Tantrasāra* that *yoga* is also a kind of *vikalpa,* but that it is characterized by intensive awareness (*anusandhānātmā*) regarding essential reality. For the purpose of keeping the essential reality ever luminous in his view, the *yogin* takes recourse to this form of *vikalpa* for the maturity of his awareness.

Parameśvara is by nature pure consciousness and is ever full. His fullness is His Śakti, the Divine I-consciousness. By the grace of *śuddhavidyā,* one has recourse to *cit śakti,* which finally leads the aspirant to Śāmbhu, the Lord.

Chapter Five

When a thought construct (*vikalpa*) cannot become pure by itself, and one has to depend on other means for its purification, the aspirant is decidedly staying in the lower stage of spiritual development; in other words, in him *śaktipāta* has occurred to a lesser degree. Therefore, for the purification of *vikalpas,* and because he is limited himself, he resorts to means that are also limited. Hence, the individual takes up practices of the intellect (*buddhi*), vital energy (*prāṇa*), or the body itself for this purpose.

Among these kinds of aspirants, those more advanced proceed on the path of meditation (*dhyāna*). The *Tantrasāra* gives a brief account of how this contemplative meditation is to be performed. Though it is called *dhyāna,* it is quite distinct from the *dhyānas* found in various holy texts, especially those in which the aspirant imagines his desired deity as having a face and limbs.

The *Tantrasāra* describes *dhyāna* in the following manner: In the core of his conscious heart, the aspirant meditates upon the self-luminous essential reality, which abides in all. This meditation is to be performed in such a way that the three—namely, the subject, the instrument of knowledge, and the object, representing fire, the sun, and the moon, respectively—have coalesced together and become the unity of a single mass of consciousness. This meditation is to be continued as long as they have their separate identities, until they shine as one light and blaze up as the fire of the great Lord. This fire is to be meditated upon as surrounded by twelve *Kālīs*. These *Kālīs* are none but the flames of the wheel of fire. This fire should be thought of as emitting rays through outlets such as the eyes, which take their rest on the object of external senses. The object is to be thought of as being nourished by the creative energy of the moon, then it is maintained and made manifest by the sun, and finally it is dissolved by the energy of fire so that it may be drawn inside and made transcendent (*anuttara*).

When this type of *dhyāna* is continuously performed, the aspirant quickly realizes that every object and idea is nothing but the essence of pure consciousness. He further realizes that creation and other functions are essentially the play of the Lord.

After *dhyāna,* the text gives a description of *uccāra.* The upward movement of *prāṇa* is commonly known as *uccāra;* however, *uccāra* has the characteristics of *spanda,* which is the very soul of it.

Prāṇa is of two kinds, one general (*sāmānya*) and the other specific (*viśeṣa*). In the former, difference of any sort is totally absent, while in the latter, because of distinct activities, the same *prāṇa* shows itself in five forms, known as *prāṇa, apāna, samāna, udāna,* and *vyāna.* It is quite evident that these five have their base in the general *prāṇa.*

Because of the vibrating movement of *prāṇa,* inarticulate sound, known as the "unstruck" sound (*anāhatanāda*), becomes manifest. It sounds continuously, without any break, in the heart of every living being. This nāda is associated with two *bījas,* namely *sṛṣtibīja* (*sa*) and *saṁhārabīja* (*ha*).

The activity of *prāṇa* functions without any conscious effort on the part of the living being. Usually *prāṇa* moves along the channels of *ida* and *pingala.* The middle path remains blocked for the ordinary human being. When, by the grace of the spiritual teacher, the middle path opens up, then the aspirant's journey toward the supreme begins.

The aspirant realizes that the movement of *prāṇa* is associated with Śakti. It is she who, in the form of *haṃsa,* is moving forward and is the real mover of *prāṇa.* At that time, the aspirant realizes that she gets the two *bījas* nourished in the two places of their origin, namely, the heart (*hṛdaya*) and *dvādaśānta,* the top of the head. Upon this realization, the *yogin* feels that the *prāṇa,* before its rise, takes rest in the void of the heart; then, by its externalization as *apāna,* the external objects not only shine forth but also get nourished by *apāna,* the moon. The *yogin* then experiences the all-pervasive nature of *prāṇa.* On account of specific activities of *prāṇa* in various parts of the body, the *yogin* experiences various kinds of delights according to his aptitude in causing the *prāṇa* to rest in these spots. These delights (*ānanda*) are named *nirānanda* and others. They are six in number.

By the experience of these delights in different parts of the

body, he finally realizes that the highest place of rest is somewhere other than the body and *prāṇa*. Ultimately, he realizes the highest form of delight, known as universal bliss (*jagadānanda*), in which there is no limitation, for it shines in all directions and where ever-shining consciousness alone remains. It expresses itself as the knower, the means of knowledge, and the known objects. It expands by the nectar of the divine joy of absolute sovereignty, in which there is no need for contemplation.

It should be noted here also that *prāṇa* and *apāna* are two factors which perform the functions of dissolution and creation, while *samāna* balances the two pulls of energy in the inner *viṣuvat*, the void. Then *udāna*, the upper current, begins to flow along the middle path. Finally, the vital energy becomes *vyāna*, the all-pervading one in which all limitations have their end.

The *yogin*, by means of his close observation of two *bījas* mentioned above, should make his *vikalpas* free from impurities. Then, according to his proficiency of entering the place of rest in different parts of the body (*viśrānti*), he first experiences the delights (*ānandas*) mentioned above, followed by *udbhava, kampa, nidrāi,* and *ghūrni*. The bodily centers where they are experienced are known as *mūlādhāra, kanda, hṛdaya, telu,* and *dvādaśānta*. *Dvādaśānta,* which is known also as *urdhvakuṇḍalinī,* is the place where the difference of Śakti and Śiva ends. It is of the characteristic of "vibration of consciousness" (*saṃvitspanda*).

The inarticulate sound (*anahātanāda*) is ever present, but it becomes manifest by the rhythmic movement of *prāṇa,* which gives rise to *varṇa,* or syllabic sound. It should be borne in mind that this *nāda* is not properly called *varṇa,* as it is the cause of syllables. Seed *mantras* (*bījas*) known as *sṛṣti* and *saṁhāra* (*sa* and *ha*) are the two chief syllables in association with which *anahātanāda* becomes manifest. Therefore, the *yogin* tries to fix his mind in them so that he may get the touch of *nāda*. He practices hearing the *nāda* by uttering different syllables either ending in a vowel or not ending in any vowel, for he knows that *nāda* abides in all the *varṇas,* latent in an undivided form. Even by calling to mind the ever-sounding *nāda* he experiences identity with pure consciousness.

Chapter Six

Chapter Six describes the method for the realization of essential reality by external means. In the preceding chapter, Abhinavagupta describes *āṇavopāya*, which helps the aspirant attain absorption into the divine Self through the means of *uccāra, dhyāna, varṇa,* and *karaṇa*. The present section discusses how a yogin adopts *prāṇavāyu* as the means for attaining his or her desired goal.

From this chapter onward, whatever is described up to Chapter Twelve comes under the "formation of the place" (*sthānaprakalpana*). The locations are three: the vital energy, the body, and other external objects.

The six paths (*adhvas*) are immense. They have their base in general *prāṇa,* while the *adhva* known as time (*kāla*) has its base in a specific *prāṇa*.

The objects shine in two ways, either with sequence or without any sequence. The act of confining anything within limits (*kalana*) is the function of time (*kāla*). Although pure consciousness is free from all limiting adjuncts, the universe in the form of the knower and the known is made manifest by its freedom of will. As a result, they shine forth with their distinctive and limited character. The agency of the delimiting power of consciousness is known as *kāla śakti,* which is power in the form of time. However, before the apparent externalization of objects, sequence and nonsequence remain latent in its pure nature. The entire universe not only remains inseparably one with the light (*prakāśa*), but in order to show itself as limited, *prakāśa* at first negates the universe and experiences "I am transcending the universe." Thus, the void (*śūnya*) transcending everything is known as *śūnya pramātā,* the knowing subject of the void.

Because of its association with impurity (*āṇava mala*), the knowing subject of the void (*śūnya pramātā*) becomes externally inclined, and the universe that was previously rejected or negated is now thought of as the most desirable object. Then a vibrating upsurge occurs in it, which shows itself as *prāṇa*.

Prāṇa is the first expansion of consciousness. It shows itself as *spanda,* the very nature of self-reflection. For this reason, *prāṇa* is said to be predominantly of the nature of the power of activity (*kriyā śakti*). Therefore, though it is inert (*jaḍa*), it is primarily of the nature of consciousness. For this reason, by resorting to *prāṇa,* the aspirant is able to attain the supreme reality.

Prāṇa is the very life of every living being. It is always on the move. Because of its activities in different locations of the body, the universal *prāṇa* is known as *prāṇa, apāna, samāna, udāna,* and *vyāna*. Of these five, *prāṇa* and *apāna* function as the activity of inhaling and exhaling. The incoming movement of the breath starts from the heart and ends "twelve fingers above one's head," known as *dvādaśānta,* while the outgoing movement of the breath starts from *dvādaśānta* and ends at the heart. This movement continues and goes on functioning 21,600 times in a single day.

Prāṇa is the manifest form of *śakti,* and all the six *adhvas* —namely, *varṇa, mantra,* and *pada* on the one hand, and *kalā, tattva,* and *bhūvana* on the other—have their respective locations in it. It is to be noted here that *adhvas* are generally known as paths which lead the aspirant in a sequence to the supreme. In the end, however, for the one in whom the right view of nonduality has developed, these *adhvas* become absorbed in I-consciousness. For this reason, *adhvas* are not simply paths but are also something that is absorbed.

Hence the *yogin* makes an effort to realize the supreme reality by resorting to *prāṇa,* and thus puts an end to the mutations caused by the impelling force of time.

By its nature *prāṇa* is constantly vibrating. This vibration arises spontaneously in the location of *kanda* (bulb) below the generative organ. The spontaneous movement of *prāṇa* bestows little spiritual result in comparison with the movement of the vital energy that is caused by the conscious effort of the *yogin*. Hence, by his deliberate effort in association with *jyeṣṭha śakti,* the *yogin* tries to impel his *prāṇa* from the center of the heart along the path upward so that it may reach the *dvādaśānta,* twelve fingers

above one's head. After letting it rest there, it is made to move again toward the heart. This ingoing and outgoing process is simply known as inhaling and exhaling, but to the *yogin* it means something else. In the primary stage, the *yogin* with keen observation watches each movement of *prāṇa* rising in the heart, proceeding upward and coming back into the heart again. He divides the whole course of *prāṇa* into sixteen divisions. Each of these sixteen divisions is known as *tuṭi,* representing a day. Similarly, the exhalation represents a night. When the *yogin* becomes sufficiently proficient, he then takes each movement of *prāṇa* and *apāna* to represent a month.

The course along which *prāṇa* and *apāna* move measures thirty-six digits (*aṅguli*). The *yogin* assumes that the hour, the *tithi,* and other long and short units of time get their rise in *prāṇa*. It should be noted here that *kriyā śakti,* which operates externally as *kāla śakti* in *prāṇa,* is without any definite form. For this reason, whatever shines in *prāṇa* as measures of very small amounts of time, such as *kṣana, lava,* and so forth, may shine as a year or more than several years. Not only do they shine and rise in it, but they also terminate in the highest equilibrium.

When *prāṇa* runs the course of two and one-quarter digits, the duration is known as a *tuṭi*. Four of such *tuṭis* make a *prahara,* while half of a *tuṭi* is known as gap (*sandhyā*). The exhaling and the inhaling represent the day and the night.

In the same way, the *yogin* also conceives that a month, consisting of thirty lunar days (*tithis*) with broad divisions of two fortnights, rises in *prāṇa*. All the *tithis* from the first day of the lunar fortnight (*pratipad*) to the night of new moon (*amāvāsya*), and then again from *pratipad* to the full moon day (*pūrṇimā*), lie along the course of the inhaling and exhaling movement of *prāṇa* and *apāna*. The sixteenth *tithi,* consisting of half a *tuṭi* at the start and another half at the final resting place, is considered to be the *sandhyā,* the meeting point of the day and the night. These two halves of *tuṭis* are free from the influence of time, and for this reason *sandhyās* are considered to be very auspicious. Similarly, during

the dark fortnight, the moon or the *apāna* offers its digits (*kalā*) one by one to *prāṇa,* the sun, and the final one is offered near the *dvādaśānta* at the fifteenth *tuṭi,* after which the moon itself gets dissolved into the sun. This is known as *amāvāsya,* when the moon remains latent in the *kalā* known as *ama*. When the span of one half of the *tuṭi* occupied by *amāvāsya* gets into the portion of *pratipad,* the duration of the *tithi* is cut short and therefore a solar eclipse occurs. The eclipse obliterates the difference of the knowing subject (*pramātā*), the instrument of knowledge (*pramāṇa*), and the objects known (*prameya*). Therefore, the occasion is considered to be auspicious because it bestows otherworldly results.

Similarly, a year is supposed to get its rise in a single movement of *prāṇa*. For this reason, the entire course of the movement of *prāṇa* and *apāna* corresponds with *uttarāyaṇa* (the progress of the sun to the north) and *dakśināyaṇa* (the progress of the sun to the south). In this case, the *tithis* occupy only one-fifth of a digit and the "sun's passage from one sign of the zodiac (*rāśi*) to another" (*saṁkrānti*) occurs every six digits.

For the purpose of minimizing the influence of time, the *yogin* further strives to get twelve years to rise in a single movement of *prāṇa* and *apāna*. He locates sixty *tithis* in a digit, and the passage of one *rāśi* to another is supposed to be the duration of a year. In this way, he is able to observe the duration of twelve years in the single movement of *prāṇa* and *apāna*.

Like *prāṇa,* time is thought to arise in *apāna*. It arises in the heart and goes down to *mūlādhāra*. Just as Brahmā and others are supposed to be the causal deities residing in different locations, namely, in the heart and other places as mentioned above, in the same way, they are said to have their locations in the heart and other places down to *kanda,* etc. The *yogin* meditates upon the deities as the causal agents of the stages of childhood, youth, old age, death, rebirth, and liberation of the embodied soul. From Brahmā to Anaśrita, these six are considered to be the cause of different states through which a living being must pass. As they give rise to these stages of life, in the beginning they are accepted by the

yogin, but are ultimately rejected by him. To him, the most acceptable object is the supreme Goddess, the seventh, called *unmanā*. Once the aspirant is united with *unmanā,* it is possible for him to reach beyond these states.

The movement of *apāna* ends in the *dvādaśānta,* otherwise known as the *yoginivaktra*. If the *yogin* is able to find rest there, the distinctions of the upper and the lower will be put to rest forever.

This method is followed similarly in *samāna*. *Samāna* arises in the navel, flows along the 72,000 *nādis* of the body, and becomes manifest in the heart. It flows along the ten principal *nādis: iḍā, piṇgalā, suṣumnā, gandhari, hastijihva, alambuśa, puśa, kuhu,* and *samkhini;* but of these, the first three are the most important. The heart is like a lotus with eight petals pointing to eight directions. Because of its association with eight directions, it imitates the activities of the Lord of directions, and appears to be cruel or placid. It is known as *samāna* because it remains uniformly in the body. Just as an equinox (*viṣuvat*) occurs in *prāṇa,* similarly, the *yogin* ascertains five passages (*saṁkrantis*) and two equinoxes (*viṣuvats*) during one day. They also occur during the night in the same way. It is well known that *viṣuvats* are the equinoxes, when the day and night are of equal duration. This time is considered to be very auspicious.

The movement of *udāna* proceeds from the heart up to the *dvādaśānta,* a center of *prāṇa* twelve fingers above the head. The *yogin* tries to watch the entire measure of time from one *tuṭi* to sixty years in the single movement of *udāna*. It is thought to have the characteristic of vibration (*spandarūpa*). *Vyāna* is all-pervasive by nature, and so it is free from sequence; still, time arises there in the form of a subtle vibration.

The subtle forms of the vowels of the Sanskrit alphabet (*varṇas*) arise without any effort, but in their gross forms, the *varṇas* rise through personal effort. The syllables are of three kinds: transcendent, subtle, and gross. The transcendent are of two kinds: *parātama* is the highest form that preserves a distinction among the vowels, while *nāda* is an uncreated sound, hence

it is known as *anāhata,* a sound that resounds ceaselessly without beginning or end. It is united with all the syllables as their source, and in this sense is the supreme transcendent form of sound without distinctions.

Chapter Seven

In the seventh chapter, the text presents *deśādhva,* the path of space. It consists of objects of multifarious forms made manifest by the Lord by means of His power of activity. The form of any of these objects, such as house, courtyard, market, temple, garden, or forest, which are different from one another, shines to a limited subject only as being mutually distinct from one another, and also from the subject himself. To the Lord, who is perfect and therefore free from all limitations, all subjects and objects shine as his very Self. In reality, these forms have their substratum in pure consciousness, and so they shine nondifferently from it. In its free will, consciousness (*saṁvid*) veils its pure nature and manifests before the view of the limited subject as *śūnya, prāṇa,* and *buddhi,* and from this the embodied soul sees pictures of objects as distinct from the experiencing subject. Thus, *śūnya, prāṇa,* and *buddhi* shine externally as objects, but really they are not different from the Self.

The *adhvas* have their locations in *śūnya, prāṇa,* in all the *nādi cakras,* and in the body itself. As they proceeded from consciousness, they are to be dissolved into it by involutionary methods. As the *adhvas* are vast, it is practically impossible, even for a *yogin,* to do so in an eon of ages.

Therefore, one should know, first of all, the real nature of these *adhvas*. They have their real resting place in consciousness, and through it *saṁvid*, the entire *adhva* (consisting of the void, the intellect, the vital energy, and everything), whether it abides in the body, the image of a deity, or the sacrificial altar, becomes complete. When the aspirant is able to realize this, he dissolves them into Brahmā, the Lord of *Brahmāṇḍa;* then, the *tattvas* from

puruṣa to *kalā* are dissolved into Viṣṇu, who is their Lord; then, *māyā*, the knot (*granthi*) into Rudra, upon which *māyā* is to be dissolved into Īśvara, who is its Lord; then, *śuddhavidyā* should be dissolved in Sadāśiva, and Anaśrita Śiva is to be dissolved in Śakti and Śiva; and finally all of them are dissolved into Parāśiva, the all-pervading One.

The Tantric text called *Triśira Bhairava* presents pure consciousness as if it were a tree, consisting of three portions. The extreme fringe, the root, is known as *bodhamūla*, where "this-ness" is predominant; it is the gross form of *bodha* (consciousness). The middle portion of that tree is not predominantly dual in nature because, though it shines as "this-ness" here, it has merged with consciousness. The most perfect is *bodha*, the uppermost part of that tree, where there is no separate existence. This state is known as *bodhāgra*, the highest consciousness, where everything has its existence without any separate distinction but shines nondifferently from pure consciousness.

From this, it is evident that all the *adhvas*, consisting of thirty-six *tattvas*, are not different from Parāśiva, the Supreme. One who is able to realize the most delightful *adhvas* as nondifferent from his own consciousness can attain Śivahood without delay.

This chapter gives a detailed account of all the *tattvas* from the earth onward, and the *bhuvanas* contained in each.

Chapter Eight

In the previous chapter we saw that worlds (*bhuvanas*) are the expansion of Śakti, which keep all the multifarious forms of subjects and their objects of experience within herself. Permeating them all is the highest universal, known as Parāmaśiva, who remains ever shining. That which is less pervasive than the highest universal, present in some *bhuvanas* but absent in others, is defined as a *tattva;* for example, solidity, firmness, and grossness are all qualities found in *Brahmāṇḍa* alone.

The next discussion in this chapter is the relationship of cause

and effect (*kāryakāraṇabhāva*). According to this system, the relation is of two kinds, namely, the transcendent (*pāramārthika*) and the artificial or fictional (*kalpita*). The transcendent relation is such that, because of the Lord's freedom of will, because He is a free agent, everything beginning with Śiva and ending in the earth shines nondifferently from Him and rests in Him. The artificial relation of the cause and the effect, however, is such that everything follows a regular sequence. The relation of cause and effect is created by His power of *niyati*. According to this system, the rod, the wheel, and clay, considered essential for producing a jar, are only expedients. The real cause is the Lord, for He remains associated with all of them as the cause and the effect. In order to support this view, it is stated that it is He who brings all the causes together and sets them apart. The impelling force of universal consciousness is considered to be the real agent of everything. When the potter makes a jar, he himself is one with that universal consciousness who is the real doer.

Parāśiva is perfect and full with His five *śaktis*. These *śaktis* are inseparably united with their Lord and are manifested in five aspects by His free will. These five are: *cit, ānanda, icchā, jñāna,* and *kriyā*. The five principles, namely *śiva, śakti, sadāśiva, īśvara,* and *śuddhavidyā,* are the manifestations of the *śaktis* mentioned above. It should be noted here that Śakti is one and affluent with all the *śaktis,* but due to the dominance of one over the other, distinctions are also observed among them. For example, in *śiva tattva,* consciousness (*cit*) is predominant; when *ānanda* becomes dominant, it is called *śakti tattva*. The lords of the five pure principles are Śiva, Śakti, Sadāśiva, Īśvara, and Ananta. These five beginning with Śiva and ending in Ananta have their respective *gaṇas* or hosts. They are named *śāmbhava, śākta, mantreśvara,* and *mantra*. This is known as pure path or *adhva*.

The impure *adhva* is created by the will of the Lord for fulfilling the desires of limited souls. Aghora is the creator of the impure *adhva* by causing agitation (*kṣobha*) in *māyā*.

The principle called *māyā* is the material cause of the insentient universe. It should be remembered in this context that the *māyā śakti,* belonging to the Lord, is that which manifests *māyā,* the material cause, and is quite different from *māyā,* the principle or *tattva*. The entire universe is born of *māyā tattva,* from which *kalā* is born. It, in turn, is responsible for the rise of limited power of action in the limited soul. *Māyā* veils the pure conscious state of the self for which it loses its power of knowledge and activity.

Kalā, though born of *māyā tattva* and being impelled by its force, becomes attached to the limited soul. These two, that is, *kaḷā* and *aṇu,* remain firmly attached to each other, so they cannot be easily differentiated. Those who remain under the influence of *māyā tattva* fail to get release so long as they do not receive grace from Ananta, the Lord of *māyā tattva*. Only then can *puruṣas* differentiate themselves from *māyā,* and as a result they become *vijñānākala* souls. Similarly, when one realizes his distinction from *prakṛti,* he never goes below *prakṛti;* and when one realizes one's distinction from *kalā,* one doesn't go beyond *kalā tattva*. When the residual trace of the *malas* become totally absent from the soul, he becomes one with Śiva.

It is to be remembered in this connection that the *kalā tattva* is the giver of limited activity to the limited soul. The impure *vidyā* bestows on the insentient subject a limited cognitive power. Only because of its presence is the limited subject able to see the real nature of the intellect, and distinguish happiness and others from the mass of objects which are reflected in the mirror of *buddhi*. "I know something" and "I do something" are the forms of judgment aroused by *vidyā* and *kalā,* respectively.

These *rāga, vidyā, kalā, kāla,* and *niyati* are of two types; because of grace, they are considered pure and therefore function as means for the attainment of *Śivahood. Kalā tattva* becomes pure when it consists of activities like worshipping, etc.; *rāga tattva* becomes so when it gives rise to attachment to the Lord. *Vidyā* becomes pure when it causes discernment regarding the Lord. In

the same way, *kāla* provides potency to the teachings regarding the Lord (*tadupadeśādi viṣayameva kalanam*), while *niyati* supports the soul in remaining steadfast in His worship.

The group of *kalā* and other *tattvas* are different according to the difference of the individual souls, for the activity in them is seen to rise differently in different limited subjects.

It is noteworthy that the agenthood with the characteristic of limited nature gives rise to *pradhāna,* the equilibrium of the three *guṇas,* i.e., *sattva, rajas,* and *tamas.* The supreme Subject in the beginning is made limited by *māyā,* which takes away all of His glory. He is bestowed again with a little of His glory by means of *kalā tattva* and so on. Thus, He becomes a *paśu,* a limited subject, and the *māyā, kāla, rāga, vidyā, niyati, kalā tattvas* serve Him as veils (*kañcukas*).

The author further points out that *prakṛti* is of two kinds. One is the equilibrium of the *guṇas;* the other is *guṇa tattva* itself which, being disturbed by the predominant Lord of the *tattva,* causes agitation (*kṣobha*) in *prakṛti,* which in turn gives rise to the principle of *buddhi. Prakṛti* should be accepted as the recipient of the agitation, otherwise it would not be possible for the liberated soul to remain uninvolved in bondage. According to this system, the disturbance (*kṣobha*) in *prakṛti* is caused by the Lord Himself.

Ahaṃkāra arises from *buddhi,* which sees the light of *puruṣa* as if in a mirror that has become slightly impure, and because of its contact with objects it makes one experience "I know this" and "I do this." Thus it feels identity with the object and thinks of itself as "I." *Buddhi* receives the reflection of objects and at the same time, though insentient, manifests the light of *puruṣa.* From *ahaṃkāra* that is predominantly *sattvika* in nature come the five inner and external sense organs, from *rajasa ahaṃkāra* arises *manas,* and from the *tamasa* nature of *ahaṃkāra* the five *tanmātras* are born. Thus the *tanmātras* give rise to five gross elements: ether (*nabhas*), air (*vāyu*), fire (*tejas*), water (*apa*), and earth (*pṛthvī*).

This chapter discusses all thirty-six principles, which are mutu-

ally related to one another. These are classified in a threefold division consisting of *nara,* Śakti, and Śiva. Śiva pervades all by His characteristic nature of luminous consciousness. The principle in which this characteristic of light is more prominent is considered more extensive than the other. For example, Śiva is more extensive than Śakti, while the latter is more so than *nara.*

Chapter Nine

This chapter classifies all the *tattvas* grouped under fifteen aspects as viewed by the seven kinds of knowing subjects: *śiva, mantramaheśvara, mantreśvara, mantra, vijñānākala, pralayākala,* and *sakala.* These subjects each possess one of seven *śaktis;* thus counting the *śaktis* and the possessors of these *śaktis,* the number becomes fourteen. Including *svarūpa,* which refers to the "object in itself," with these fourteen, each of the *tattvas* from *pṛthvī* to *prakṛti* has fifteen aspects.

The Lord possesses three *śaktis* in the form of the goddesses as *parā, parāparā,* and *āparā parā.* The transcendent *śakti* functions as the subject (*pramātā*). She is *parā śakti,* who is inseparably united with the supreme Subject. The goddess *parāparā śakti* is the instrument (*pramāṇa*), and *āparā śakti* operates as the object of experience (*prameya*).

The earth and other *tattvas* have their distinctive *svarūpa;* that is, they are objects in themselves. In other words, the *tattvas* from *prakṛti* down to the earth shine as objects without having the reflection of any of the limiting adjuncts of the subject and its instruments. This is said to be the pure nature of each object; its existence does not rest in the subject. The object has its rest in itself, meaning that it exists independently of the limits of ordinary sense perception.

It should be noted in this context that the object as such shines in this distinctive way by the grace of *āparā śakti.* The pure objective aspect of all the *tattvas* from the earth to *prakṛti* broadly comes under the *nara* group, the basic concept of Trika as charac-

terized by *nara,* Śakti, and Śiva. When *śaktis* related to different subjects become predominant, however, and the object in its turn rests in them, this is known as its *śākta* form. It shines thus by the grace of *parāparā śakti*. These *śākta* forms are seven, because the numbers of *śaktis* related to the different subjects are seven in number; but when the subject possessing these *śaktis* becomes predominant and the objects rest in the knowing subjects, it is known to be of the form of Śiva, who is the possessor of the *śaktis* (*śaktimān*). They shine thus by the grace of *parā śakti*. The subject characterized as possessing a particular *śakti,* that is, a *śaktimān,* is of seven kinds.

The first of these seven subjects, known as *sakala,* has *vidyā* and *kalā* as its *śaktis,* but they lie dormant in *pralayākala* souls, and though they are abiding in *vijñānākala,* it is as if they are disappearing. In the subject known as *mantra, vidyā* and *kalā* function as pure knowledge (*śuddhvidyā*), about to become awake, but the residual trace of it is still there. *Mantreśa* knowing subject is free from the above residual traces and *śuddhavidyā* has awakened fully in them. This very *śuddhavidyā* is going to become *icchāśakti* in *mantramaheśvara,* while in *śiva* it becomes fully manifest *icchā* with the characteristic of *svātantryaśakti*.

The whole scheme may be presented by the following chart:

(1) *Prameya*	(2) *Pramāṇa*	(3) *Pramātā*
(i) *Pṛthivī to Prakṛti*	*Vidyā/Kalā*	(a) *Sakala*
		(b) *Pralayākala*
Svarūpa = 1		(c) *Vijñānākala*
7+7+1=15		(d) *Mantra*
		(e) *Mantreśa*
		(f) *Mantramaheśa*
		(g) Śiva
(ii) *Puruṣa* to *Kalā*	*Vidyā* and	
	Kalā are dormant.	(a) *Pralayākala*
		(b) *Vijñānākala*

Svarūpa = 1 6+6+1=13		(c) *Mantra* (d) *Mantreśa* (e) *Mantramaheśa* (f) Śiva
(iii) *Pralayākala* *Svarūpa* = 1 5+5+1=11	*Māṇa* is without object.	(a) *Vijñānākala* (b) *Mantra* (c) *Mantreśa* (d) *Mantramaheśa* (e) Śiva
(iv) *Vijñānākala* *Svarūpa* = 1 4+4+1=9	*pramāṇa* is about to disappear	(a) *Mantra* (b) *Mantreśa* (c) *Mantramaheśa* (d) Śiva
(v) *Mantra* *Svarūpa* = 1 3+3+1=7	*Śuddhavidyā*	(a) *Mantreśa* (b) *Mantramaheśa* (c) Śiva
(vi) *Mantreśa* *Svarūpa* = 1 2+2+1=5	Awakened *Śuddhavidyā*	(a) *Mantramaheśa* (b) Śiva
(vii) *Mantramaheśa* *Svarūpa* = 1 1+1+1=3	*Icchā*	(a) Śiva (b) Śakti
(viii) Śiva	*Svarūpa* = *Svātantrya*	

It has been stated before that the universe is characterized by the three: *nara,* Śakti, and Śiva. The aspect known as *svarūpa* is the sentient object in which objectivity is predominant and where the subjectivity of consciousness is totally absent. Śiva is of the characteristic of pure consciousness; He is the supreme Subject (*parāpramātā*). His Śakti, which shines as *icchā, jñāna,* and *kriyā,* manifests herself as six knowing subjects (*pramātās*). Of the six, the first three, *mantramaheśvara, mantreśvara,* and *man-*

tra, do not have any objects, so therefore are known as pure subjects (*śuddha grahaka*), but *vijñānākala, pralayākala,* and *sakala* are considered as impure subjects.

The author shows, as an example, how the earth principle (*pṛthvī tattva*) shines in relation to *pramātā* and *prameyas*. The light that shines nondifferently from the Earth (*dharā*) is Śiva. He supports his view by quoting the *śruti Dharāmantramaheśvara:* being impelled by the will of Śiva leads to *dharāmantreśa* for bestowing *siddhis* on those who are desirous of it, and who are connected with *dharā*. *Mantras* are the *vācakas* of the superintending deities of different *bhuvanas* under *pṛthivī tattva,* in accordance with the procedure prescribed by the non-Śaiva doctrines. He remains as *pralayākala* knowing subject abiding in the earth principle (*dharāpralayakevali*) and will have his egoism abide in *dharā*.

Then, the author shows how all the *tattvas* abide as *prāṇa śakti,* related to the knowing subject (*pramātā*). One single *prāṇa,* consisting of sixteen *tuṭis,* extends until the emergence of the (*vedya*), the thing to be known. Among the sixteen *tuṭis,* the first is the undifferentiated one, the second is the one that manifests the *grahaka,* the last *tuṭi* is inseparable from the object, and the one preceding the last has the form of a fully manifest *grahaka*. Thus, twelve *tuṭis* out of sixteen are divided broadly into two divisions. The first six are of the nature of *nirvikalpaka* and the next six are the characteristic of *parāparā,* from where *vikalpa* begins to rise.

All the subjects from *mantramaheśvara* down to *sakala* shine along the twelve *tuṭis,* two for each subject, while the first *tuṭi,* it should be remembered, is the location for *śakti*.

The fifteen aspects with their varied distinctions are observed in two *tuṭis* each. Just as in the cognition of a jar, the characteristics of the fifteen aspects can be watched, in the same way, this is observed in the vital energy when it is engaged in grasping any object. It has been hinted earlier that when a knowing subject, such as a *sakala,* does not participate as a subject—that is, when it is taken as a *svarūpa*—the aspect of fifteen becomes thirteen.

Thus, the number of aspects diminishes gradually by twos. Then finally, as distinction disappears, the number of *tuṭis* diminishes. At last, the *yogin* is able to attain absorption in Śiva. Here, the time unit consists of two *tuṭis*—the first *tuṭi* is considered as being full, and the other has the character of Śiva-Śakti. It has been stated in the *Tantrāloka* that one who is able to absorb oneself in the second *tuṭi* is sure to attain the power of omniscience.

Now the author explains the nature of states known as waking, dreaming, deep sleep, the fourth (*turya*), and beyond the fourth (*turyātīta*). All subjects, along with their *śaktis,* are knowers of the objects of all the *tattvas*. These states are the manifestations of consciousness conditioned by knowables (*prameyas*). The *prameya* state is said to be the chief characteristic of the waking state (*jāgrat*), otherwise known as (*addhiṣṭheya*), the locus.

In the *Mālinīvijaya* it is known as *piṇḍastha,* for the *yogin,* taking his stand on *dharā* and others as the base, is able to identify himself with them. But to the *jñānin* who is well advanced in meditation, it is known as *sarvatobhadra,* for to him, the *jāgrat* state is one which fully pervades the objects of experience. Technically, the waking state is the object of experience (*prameya*) or *adhiṣṭheya,* the base, while the dreaming state (*svāpna*) is known as *pramāṇa* or *adhiṣṭhana,* and *adhiṣṭhātā* or the subject is the *pramātā* in deep sleep (*suṣupti*).

All the states have subdivisions of their own: (1) *jāgrat-jāgrat, jāgrat-svapna, jāgrat-suṣupti,* and *jāgrat-turya;* (2) *svapna-jāgrat, svapna-svapna, svapna-suṣupti,* and *svapna-turya;* and (3) *suṣupti-jāgrat, suṣupti-svapna, suṣupti-suṣupti,* and *suṣupti-turya*.

Jāgrat is known to have four portions. The object that is experienced is *abuddha,* insentient, and the instrument of experience is called *buddha;* right knowledge, born from instrumentality, is known as *prabuddha* and *suprabuddha*. Of these two, *prabuddha* is of the nature of *buddhi,* while *suprabuddha* is free from impurities of the object of experience and therefore is of the characteristic of resting in the self. This chart may be of some help for the understanding of the scheme:

1	2	3	4
Prameya	*Pramāṇa*	*Pramātā*	*Pramiti*
Jāgrat	*Svapna*	*Suṣupti*	*Turya*
Piṇḍastha	*Padastha*	*Rūpastha*	*Rūpātīta*
Sarvatobhadra	*Vyāpti*	*Mahāvyāpti*	*Pracaya*

T U R Y Ā T Ī T A
M A H Ā P R A C A Y A

Piṇḍastha may be explained as that which abides in the body. The abode of all paths (*adhvas*) is the vital energy (*praṇa*) and intention/thought (*saṁkalpa*). Everything lies in the vital energy and *saṁkalpa,* hence it is known as abiding there, and therefore it is also known as *padastha. Rupayati* is the one that gives form to the respective objects, and then withdraws them into the Self, which is none other than the *ātman.* The Self, where they abide, is identical with the object. This identification and merger is known as *rūpastha,* but the form which is beyond all these is called *rūpātīta.* To the *jñānin, svapna,* whose nature is *vikalpika,* is considered to be *vyāpti,* for his *jñāna* is then free from external conditions, and he is the active agent in changing and arranging the order of his thoughts. In the state of deep sleep, the *jñānin* feels freedom from limitations; therefore, it is considered as *mahāvyāpti.* The *jñānin* in the *turya* state sees the universe collected together like an *amalaka* fruit in the palm of his hand; therefore, the name is *pracaya.*

Jāgrat is the state which a *sakala* knowing subject enjoys, while *svapna* is enjoyed by a *pralayākala,* and *suṣupti* by a *vijñānākala* subject. *Mantra* and *mantramaheśvara* subjects have their abode in the *turya* level, but in the *turyātīta* state, all beings, whether they are *prameyas* or *pramātās,* become one with Śiva-Śakti and shine nondifferently with it.

The fifteen aspects mentioned above are also observed in five states known as *jāgrat,* etc., thus:

(1) From *dharā* to *prakṛti*	(a) *Svarūpa-Sakala-Śakti*	*Jāgrat*
	(b) *Pralayākala*	*svapna*
	(c) *Vijñānākala*	*suṣupti*
	(d) *Mantra* and others	*turya*
	(e) *Śiva-Śakti*	*turyatīta*
(2) From *Puruṣa* to *Māyā*	(a) *Sakala*	*Jāgrat*
	(b) *Pralyākala*	*svapna*
	(c) *Vijñānākala*	*suṣupti*
	(d) *Mantra* and others	*turya*
	(e) *Śiva-Śakti*	*turyātīta*
(3) *Māyā*	(a) *Pralayākala*	*Jāgrat*
	(b) *Vijñānākala*	*svapna*
	(c) *Mantra*	*suṣupti*
	(d) *Mantreśvara* *Mantramaheśvara*	*turya*
	(e) *Śiva-Śakti*	*turyātīta*
(4) Above *Māyā*	(a) *Vijñānākala*	*Jāgrat*
	(b) *Mantra*	*svapna*
	(c) *Mantraśvara*	*suṣupti*
	(d) *Mantramaheśvara*	*turya*
	(e) *Śiva-Śakti*	*turyātīta*
(5) *Śuddhavidyā*	(a) *Mantra*	*Jāgrat*
	(b) *Mantreśvara*	*svapna*
	(c) *Mantramaheśvara*	*suṣupti*
	(d) Śakti	*turya*
	(e) Śiva	*turyātīta*

(6) *Īśvara*	(a) *Mantreśa*	*Jāgrat*
	(b) *Mantramaheśaśakti*	*svapna*
	(c) *Mantreśa*	*suṣupti*
	(d) Śakti	*turya*
	(e) Śiva	*turīyātīta*
(7) *Sadaśiva*	(a) *Mantramaheśvara*	*Jāgrat*
	(b) *Kriyāśakti*	*svapna*
	(c) *Jñānaśaktis*	*suṣupti*
	(d) *Icchāśakti*	*turya*
	(e) Śiva	
(8) Undifferentiated stage	(a) *Kriyā*	*Jāgrat*
	(b) *Jñāna*	*svapna*
	(c) *Icchā*	*suṣupti*
	(d) *Ānanda*	*turya*
	(e) *Cit*	*turyātīta*

Chapter Ten

Chapter Ten begins with a description of the general features of the subtle units constituting the manifested universe called *kalās*. Abhinavagupta defines a *tattva* as that which threads through all the worlds (*bhuvanas*), and *kalā* is that which invariably abides in the group of *tattvas*.

The number of *kalās* are four, i.e., *nivṛtti, pratiṣṭhā, vidyā,* and *śāntā*. The four *aṇḍas: pārthiva, prākṛta, māyīya,* and *śāktā* are made of these *kalās*.

Nivṛtti kalā operates in the earth principle (*pṛthivī tattva*), *pratiṣṭhā* from the water principle (*jala*) to *prakṛti, vidyā kalā* from above *prakṛti* to *māyā,* and from above *māyā, śāktā* operates. Śiva is considered to be beyond the *kalās*, for He is *niśkala;* how-

ever, for the purpose of meditation, He is said to possess a *kalā* named *śāntātitā*. The sphere or egg (*aṇḍa*) is a kind of covering which exists up to Śakti, and though the *bhuvanas* exist under the Śiva *tattva*, they are said to be of the form of the void and therefore do not serve as a covering.

Chapter Eleven

This chapter discusses *śaktipāta,* but before giving a detailed account of it, the text deals with issues concerning the occurrence of the descent of grace in a particular individual. This has been dealt with in detail in our translation of the text and the additional notes. The author presents and critiques three standard views regarding *śaktipāta:* (1) bondage, or *saṁsāra,* has ignorance as its root. When the rise of right knowledge occurs, the descent of grace also comes into being. This view has been refuted by the author. (2) Next, the view known as *karmasāmya,* that is, the balance of two opposing actions, is summarized. According to this theory, when *karmasāmya* occurs, *śaktipāta* is sure to take place. The author does not accept this view either. (3) The third view considers the ripening of *mala* (*mala paripaka*) as the cause of *śaktipāta,* which is also rejected by the author.

According to Abhinavagupta, these views may be acceptable to the followers of dualist philosophies, but according to the nondual system known as *Parameśvarādvayavāda* (known to modern scholarship as Kashmir Śaivism), they are not tenable. According to this system, the Great Lord, in the course of His play, veils His true nature and assumes a limited nature. When the concealment of His pure nature disappears, the limited self becomes the recipient of *śaktipāta* and is able to attain the proximity of *svarūpa,* the true form of the Lord, either by following a sequence or by attaining proximity to the Lord without sequence. The Great Lord (*Maheśvara*) is in essence free, and the causal agent of *śaktipāta,* for which he does not depend on anything or anyone. The person who is eager to have worldly and otherworldly enjoyment (*bhoga*)

can also attain *śaktipāta,* but for the *bhoga* to be manifested, some actions must be performed. Likewise, the person who has the desire for both *bhoga* and *mokṣa* is also required to perform certain acts in order to attain them.

It has been stated in the *Tantrāloka* that *śaktipāta* is, in essence, the descent of the highest light on the limited soul. It is free from all limitations and is of the characteristic of pure consciousness. However, *śaktipāta* of a slightly lower nature, though shining with all the fullness of consciousness, is conditioned with the limitations of *bhoga.*

It should be remembered in this context that *śaktipāta* is really the nature of the *icchā* or will of the Lord. It is He who, by His freedom of will, veils Himself and manifests all subjects and objects as limited entities. Due to His activity of concealment, known as *tirodhāna,* the objects to be enjoyed shine before the view of the limited subjects. Thus, He willfully and playfully binds Himself, then removes these bonds, and finally shines in the fullness of *jñāna* and *kriyā.* His play of freedom is such that, though He assumes limited forms in an outward journey of concealing Himself by manifesting and sustaining the universe, He makes a return journey to Himself through the descent of grace and revelation of Himself to Himself, ultimately shining in His pristine pure nature.

Grace is said to be of two types: the higher, that is, the more pure and potent form, is called *para;* and the less potent form is *apara.* The *para* form of *śaktipāta* is bestowed only by the Lord Himself, but the *apara* kind of grace is bestowed by the superintending lords of the domain over which they have control. The form of *śaktipāta* bestowed by them does not lead the soul to attain *Śiva*-hood, hence it is inferior to the one which flows from the Lord Himself. This *apara* grace is further divided into *maṇḍa,* less keen, and *tivra,* exceedingly keen. When *apara śaktipāta* is *maṇḍa,* it gives birth to right judgment in the soul, upon which the ability to distinguish between *prakṛti* and *puruṣa* occurs. The result of this type of discrimination is that the soul does not abide

in the worlds below *prakṛti*. When the descent is exceedingly keen (*tivra*), however, the soul by its merit is able to discriminate his own being from *kalā tattva,* and as a result becomes one of the *Vijñānākala* souls. He even arises to the level of *mantra* when the Lord wills it so.

After *śaktipāta,* the author explains the nature of concealment (*tirobhāvaa*) as one of the five functions (*pañcakrtya*) of the Lord. *Tirobhāva* is of two types: *niyati krama,* when the Lord is seen as the one who ordains the law and the one who bestows the fruits of action in accordance with the merit and demerit of the soul. Here, He takes recourse to *niyati,* and therefore the functions of creation, maintenance, and dissolution flow from Him. But above *māyāṇḍa,* that is, at the level of *śakti,* which is beyond the sphere of *karma,* there continues creation of immense nature. This creation is known as *mahāsṛṣṭi*. Similarly, the *pralaya* of greater nature, that is, the highest form of dissolution, is also performed at this stage. Creation and dissolution of this nature are performed by the Lord without taking recourse to *niyati,* but those which are performed from the level of *māyā* downward are accomplished by his taking recourse to *niyati*. Therefore, at that stage, though He is, in essence, always *prabuddha,* the enlightened one, he behaves in the worldly level as an unenlightened one.

Chapter Twelve

In this chapter, the author presents and substantiates the reasons for the performance of initiations (*dīkṣā*). In addressing the question of the necessity of *dīkṣā,* the author states that initiation alone is the means that leads the soul to enjoyment (*bhoga*) and finally helps one to attain liberation. Primarily, *dīkṣā* sanctifies the soul and produces in it the competency for receiving knowledge (*jñāna*), *yoga,* etc., for without obtaining *dīkṣā* following the course of Śaiva Yoga would not be possible. Therefore *dīkṣā* is considered to be the preliminary step in the progression from *saṁskāra,* to the proper practice of *yoga,* to perfection in

yoga, and finally to liberation; or, to put it another way: initiation, *saṁskāra,* perfection in *mantra,* worldly and otherworldly enjoyment (*bhoga*), and finally, liberation.

It should be remembered that the highest kind of knowledge is obtained from the holy texts (*śāstra*). One who is uninitiated is not considered to be the right person to receive instruction in the *śāstras;* therefore, *dīkṣā* is essential. On the other hand, those who have received the highest kind of grace, and thus earned competence, do not require any formal *dīkṣā,* for their innate knowledge serves as *dīkṣā* for them. To those who are unable to follow the path of knowledge, however, the easier path is recommended; it is predominantly of a ritualistic nature.

Snāna, bathing, is the preliminary step to *dīkṣā*. Generally, bathing cleanses impurities of the body, but esoterically it helps one to become absorbed into Parameśvara. Ordinarily, bathing is performed with water; according to this system it is a little bit different: one who goes to take a bath should think of the presence of Śiva in his eight forms. By uttering a *mantra* one should perform one's bath with the eight prescribed materials. Bathing is of two types, external and internal. The former is done by earth, water, the sacred ashes, etc., but the internal one is performed by one's concentration in various locations of the body. The object with which one performs one's bath is charged with a *mantra* and thus helps the body to become steady in reality, refreshes the body, and cleanses it of impurities.

Chapter Thirteen

Here the author explains the necessity of and reasons for the ritual procedures that are to be performed on hilltops, river banks, and other holy spots. Though those places are considered to be auspicious, they are really external, and thus of little help for attaining *siddhis,* in contrast to the internal seats (*pīṭhas*), which are much more useful, because they concentrate the vital energy in different locations in the body, and through this one is able to attain

liberation. Just as there are many sacred places existing externally, in the same way, there are many sacred places located inside the human body, and are divided into groups known as *pīṭha, upapīṭha, sandohaka, kṣetra,* and *upakṣetra*. The group of *pīṭhas* consists of three sacred locations: *kāmarūpa, pūrṇagiri,* and *uḍḍiyana*. The *kāmarūpa pīṭha* is of the form of *icchā;* the other two are of the nature of *nāda* and *bindu,* respectively, and have their locations at the right and left side of the body. The following chart shows further details:

(b) *Upapīṭhas* are three
 1. *Devikoṭṭa: Śākta* 2. *Ujjayinī: Bindu*
 3. *Kulagiri: Vyāpinī*
(c) *Sandohaka* are also three
 1. *Puṇḍravardhana: Lālana* 2. *Vārendra: Vaindava*
 3. *Ekāmra: Vyāpti*
(d) *Kṣetra* are the petals of the heart lotus
 1. *Prayāga* 2. *Varaṇā* 3. *Aṭṭahāsa* 4. *Jayantikā*
 5. *Vārāṇasī* 6. *Kāliṅga* 7. *Kulūtā* 8. *Lāhulā*
(e) *Upakṣetra:* the eight tips of the lotus
 1. *Viraja* 2. *Eruḍikā* 3. *Hālā* 4. *Elāpūḥ*
 5. *Kṣīrikā* 6. *Purī* 7. *Māyāpurī* 8. *Marudeśa*
(f) *Upasandohaka* are the junctures of the eight petals of the heart lotus with the center
 1. *Jālandhara* 2. *Naipāla* 3. *Kaśmīrā* 4. *Gargikā*
 5. *Harah* 6. *Mlecchadigdvāravṛtti* 7. *Kurukṣetra*
 8. *Kheṭaka*

Although outer sacred places are of no help in attaining release, they are suitable places for worship, because deities who are well versed in *jñāna* and *yoga* are born there and have sanctified the place. Moreover, by staying in those places, devoted people may become recipients of *jñāna* and *yoga;* therefore, aspirants make pilgrimages to sacred places. The author further clarifies that such places are to be selected as the setting for rituals as they bestow satisfaction to the heart lotus.

For the purpose of worship, one should attain the state of a pure heart and stand outside the ritual space and perform *nyāsa* with either the *mātṛkā* or *mālinī* orders of the Sanskrit alphabet, or both.

The *nyāsa* of *mātṛkā* is performed in the following way:

forehead	-	a	right shoulder	-	k
mouth	-	ā			
eyes	-	i/ī	forearm	-	kh
			hand	-	g
ears	-	u/ū	finger	-	gh
			nails	-	ṅ
nostrils	-	ṛ/ṛī.	left shoulder	-	c
cheeks	-	ḷ/ḷ.	left arm	-	ch
teeth	-	e/ai	hand	-	j
			fingers		jh
			nails	-	n
lip upper	-	o	right hip	-	ṭ
lip lower	-	au	thigh	-	ṭh
top of the head	-	am	foot	-	d
tip of the tongue	-	ah	fingers	-	dh
			nails	-	ṇ
left hip	-	t	right and left		
thigh	-	th	arm pit	-	p/ph
foot	-	d	back	-	b
finger	-	dh	belly	-	bh
nails	-	n	heart	-	m
skin	-	y	bones	-	ś
nails	-	r	fat	-	ṣ
meat	-	l	*śukra*	-	s
majja	-	v	*prāṇakoṣa*	-	h

The *nyāsa* of *mālinī* is:

n ṛ ṛ ī ḷ ḷī th c dh ī ṇ u ū b k kh g gh ṅ i a v bh y ḍ ḍh ṭh jh n j r ṭ p ch l ā s aḥ h ṣ kṣ m ś aṃ t e ai o au d ph.

Performing *nyāsa* with the *mālinī* order is quite different from *mātṛkā nyāsa*. *Nyāsa* is performed first in the fingers, which is followed by *nyāsa* in the body. *Mālinī* and *mātṛkā* both are Śiva and Śakti by nature. The supreme form of Śiva in this tradition is Bhairava; the mass of phonemes (*śabdarāśi*) is contained indivisibly and inseparably within Himself. This *śabdarāśi* is also Śakti Herself, because it is she who, like a mother, gives birth to her creation in its differentiated forms; therefore, she is called *mātṛkā*, the mother. *Mālinī* is put on by the Rudras like a *mala,* or garland, by which they bestow enjoyment and liberation. In deriving the word *mala,* the author says that the phoneme "*ma*" represents *saṁhara;* that is, withdrawal. The phoneme "*ra*" means granting, and since "*ra*" and "*la*" are identical, "*la*" means to receive.

Nyāsa should be performed in order to bring into predominance the *śākta* body in the worshipper. It is done in the sacrificial vessel (*arghapatra*). The teacher (*ācārya*) then purifies all the articles of worship with a few drops of water from the *arghapatra*. After worshipping the external deities outside the door, the *ācārya* enters within and watches the interior with the vision of the Lord. If the disciple is desirous of release, the *ācārya* sits facing north; if otherwise, he sits facing east. The highest light of consciousness is the middle, from which the other directions proceed. Just as the Lord manifests the respective distinctions of directions, so does the sun. It is the sun which represents the Lord's *jñāna śakti*. While deciding directions, one should think of the unity of the three—namely, the self, the sun, and the Lord—as coalesced into one. It is followed by the ritual practice of burning of the physical and the subtle bodies, and by this relinquishing I-consciousness in the physical body. However, it should be pointed out that the physical body is not actually burned; rather, offerings representing the body, etc. are consigned to the fire. Afterwards, whatever remain as ashes are regarded as nothing but the residual traces of the former bodies.

Then, the *ācārya* should remain steady in the state of pure consciousness. It is like a tranquil sea from where the creative

consciousness (*saṁvit*) begins to break into waves. The first creative impulse of consciousness causes the pure body to rise. This newly born body is characterized by the unlimited power of Bhairava. This body is really the supreme form (*para mūrti*) of the Lord and is characterized by the *mantra* "*oṃ haṃ*." Other *nyāsas* are performed so that all the *tattvas* may rise there. All the *śaktis* associated with nine principles are to be worshipped, after which the sixfold *nyāsa* follows.

There are five states, namely, waking (*jāgrat*), dream (*svapna*), deep sleep (*suṣupti*), the fourth (*turya*), and beyond the fourth (*turiyātīta*); but *anuttara* is beyond them all. This is called the state or condition of one's own nature (*svabhāvadaśā*). These states have Brahmā, Viṣṇu, Rudra, Īśvara, Sadaśiva, and Śiva as their lords, and are thus are associated with the real cause of thirty-six categories. Because of this, when *nyāsa* is performed in the body, the entire universe becomes one with the real cause of the *tattvas,* from which pure creation begins to manifest. *Mūrti nyāsa* and other practices are performed only for the purpose of attaining nonduality.

It may be asked: Is there any use of further *nyāsa* after the burning of the body once one has attained steadiness in tranquil Śiva? To answer this question, the author states that Śiva is not a static reality that is entirely separate, transcendent, and excluded from all the other *tattvas*. Rather, Śiva is the great light of consciousness which shines in multifarious forms.

After consecrating the body, the worshipper then performs *sulabja nyāsa* in the vital energy. One should think of earth, water, fire, and wind elements as located above, and supporting the energy which is situated four digits below the navel. One digit each is occupied by earth and the others. The bulb (*kanda*) is supposed to be like a boat that helps one cross the ocean. The air abides there, and the sky is lying within it. Then the worshipper thinks of the staff named *ananta* going up to *lambikā,* the aperture below the palate (*tālurandhra*). It contains all the *tanmātras,* subtle elements, etc. Above it is the knot of *māyā,* where four legs

of the *siṁhāsana,* in the form of a lion, stand. *Dharma, jñāna, vairagya,* and *aiśvarya* assume these forms, whereas *adharma, ajñāna, avairagya,* and *anaiśvarya* are the joining planks. They occupy southeast, southwest, northwest, and northeast, respectively; *adharma* and others occupy the east, south, west, and north.

Above *māyā* and below the trident, the *siṁhāsana* is covered with two sheets of cloth: the lower one represents *māyā* for veiling the real nature of manifestation, and the upper one is for the purpose of covering *māyā* itself. The worshipper then meditates on the *vidyā* lotus; that is, *śuddhavidyā* as a white lotus. Its petals are occupied by the *śaktis* known as *vāmā* and others, with *Brahmā, Viṣṇu,* and *Rudra* representing creation, maintenance, and dissolution. Object of knowledge (*meya*), knowledge (*māṇa*), and subject (*maṭṛ*) are superintending, seated on three *maṇḍalas,* one above the other, from *lambikā* onward. Īśvara is located above Rudra, and further above, Sadāśiva is lying, like a corpse, but he is ever awake and is of the nature of reflecting *nāda,* primal sound. Three lotuses have grown from his navel, consisting of a three-pronged trident, piercing three apertures of His head; the trident is of the nature of *nadānta* and made luminous by the three *śaktis,* i.e., *śakti, vyāpinī,* and *samanā*. Above them is the *aunmanasa,* where one should meditate on the supreme Goddess as having been made of all the *tattvas* as her seat. In the process of worship, one offers the entire universe to her. Meditation (*dhyāna*), *mantra* repetition (*japa*), etc., are to be performed internally.

This is followed by external rituals. If the disciple desires initiation, he is given consecratory rites (*adhivāsana*). This is performed in order to make him worthy to receive various *saṁskāras,* and to cause the deity to become intent on him.

Then the author explains in detail how *adhivāsana* is performed. It is to be noted here that both *guru* and the disciple pass the night in the place of *adhivāsana*. If the disciple sees any inauspicious dream, he reports it to the teacher the next morning. The teacher then allays the inauspicious elements by performing certain rituals.

Then, the teacher worships the Lord. When this is complete,

the teacher enters inside the body of the disciple by the outlet of the *prāṇa* in order to come in contact with the six presiding deities located in the six centers. Then, meditating on the forty-eight *saṁskāras,* rites are performed in the body of the "newly born child"; that is, the disciple, through contact with Brahmā, Viṣṇu, Rudra, Īśvara. Sadāśiva, and Śiva, located in the *hṛdaya, kantha, tālu, ghrumadhya, lalaṭa,* and *brahmarandhra,* respectively. The eight rites of purification are meditated upon differently in each of the six centers. Thus the number becomes complete, and as a result the disciple becomes twice born (*dvīja*). Then, causing the *prāṇa* of the disciple to rest in the respective places for a while, the teacher comes out and gives him the *mantra* along with flowers. Then he tells him the code of conduct (*samaya*) which he should follow as long as he lives.

Chapter Fourteen

This chapter describes the procedure of initiation called *putraka*. On the third day after anointment, a *maṇḍala* or diagram consisting of three tridents with a lotus on each prong is drawn on the ground. All the rituals described in this chapter are to be performed in relation to it. Those groups of deities called the "external retinues" and the "deities at the door" are worshipped outside. Then, in front of the *maṇḍala,* moving from northeast to southeast, Ganeśa, one's teacher (*guru*), the teacher's teacher (*paramagurus*), the lineage of previous teachers, the *yoginis,* the Goddess of Speech (Vāgīśvarī), and *kṣetrapālas* are worshipped. After receiving their permission, the teacher worships the nine paths (*adhvas*) in the tridents. On the middle prong of the middlemost trident, the Goddess Śrīparā and Bhairava are worshipped; the Goddess Śrīāparā is worshipped on the left, and the Goddess Śrīparāparā on the right. On the trident to the right, Śrīparāparā is placed in the middle prong, while on the trident to the left Śrīāparā is placed in the middle. Bhagavatī is the supreme Goddess, and because of her presence everywhere, all activities become perfect,

and therefore all the rituals should be performed in the middlemost prong of the middle trident.

Then, the teacher meditates on the unification of the jar (*kumbha*), *kalaśa, maṇḍala, agni,* and the self as one. He cognizes the all-pervading *aham* as being present everywhere through the method known as *mantranādi prayoga.*

He sees to it that all the articles for the ritual are not collected in a miserly way. If the person is poor, on the other hand, *mahāmaṇḍala yāga* is not recommended.

Then, the author describes animal sacrifice (*paśu homa*). When it is complete, the teacher brings the disciple in front of him and performs all the *adhvanyāsas* in his body, and purifies his inauspicious deeds, provided he is desirous of *bhoga*. In the case of the disciple who desires *mokṣa,* both his auspicious and inauspicious deeds should be purified. Then, the teacher, reflecting on the main *mantra,* purifies all the *adhvas* abiding in the disciple's body, meditating on the nondual nature of Śiva.

After attaining oneness of consciousness, the teacher abides in the body of the disciple from his toes to the top of his head, and having absorbed the consciousness of the disciple's body, the teacher rests, along with the disciple, in the ocean of bliss, which is in essence the wealth of freedom. The teacher merges along with him into the Lord, resplendent with *icchā, jñāna,* and *kriyā*. Thus, the disciple becomes non-different from the Lord. If the disciple is desirous of *bhoga,* the teacher unites him with that particular principle. Finally, the teacher bestows on him a pure body for performing deeds in mundane life.

Chapter Fifteen

This chapter describes the initiation given to a dying person. The recipient of such a *dīkṣā* is a person who has been suffering from an incurable disease. The teacher, after making *nyāsa* of all the *adhvas* in him and purifying them one after the other, performs a *nyāsa* called *marmakartanī,* by which he severs all the delicate

joints and brings his consciousness to *brahmarandhra*. For the purpose of unification (*yojana*), he then offers the final oblation into the fire. Thus, the disciple becomes one with Parāmaśiva.

Chapter Sixteen

In this chapter, the author describes the method of initiation that is given to those who are dead and who are not present during the procedure. For the purpose of bestowing it on the departed soul, the teacher brings nearby a device known as *mahājāla prayoga,* the application of a large net. To the person who is absent but not dead, this procedure is not followed.

Chapter Seventeen

This chapter gives the procedure known as *liṅgoddhāra;* it simply means "rescuing a person from a fallen state." It is performed for one who has gone away from the right track by receiving initiation from persons belonging to other systems, such as Vaiṣṇava, Bauddha, and other lower Śaiva schools. However, the teacher will grant this type of initiation only when he becomes convinced that *śaktipāta* has definitely occurred in a prospective disciple.

According to the author, the Trika is the superior system, for all the other *śāstras,* as preached by Kapila and others, lead the seeker to attain release from *prakṛti,* but they do not help him attain release from *māyā*. On the other hand, *Śaivāgamas,* as expounded by the Trika, lead everybody to the ultimate immediately.

Chapter Eighteen

In this chapter the method of *abhiśeka* is described. *Abhiśeka* is given both to *putraka* and *acārya* types of disciples, provided they have received the *sabīja* form of initiation. The term *sabīja* means "with seed," but it really signifies that this form of initiation is given to those who are competent enough to follow certain strict

rules of conduct during their lifetime. On the other hand, the *nirbīja* form of initiation is given to old and decrepit persons who are less assiduous and therefore unable to follow strict codes of conduct as enjoined by the holy text.

Abhiṣeka is restrictive in the sense that not everybody is considered competent enough to receive it. In particular, *ācāryābhiṣeka* is given to those who, after receiving initiation, have attained proficiency in *āgamic* knowledge; those who have restraint over their body, mind, and speech; those who follow the duties as enjoined by the scripture; those who have become proficient in unification of the *adhvas* in their respective order (*adhvānusandhāna*); those who have gained perfection in the highest knowledge by listening to it from their teacher; and those who continue mental exertion for retaining it, followed by meditative thought (*śruta, cinta,* and *bhāvanā*) terminating in identity with Śiva. The author categorically states that even after receiving *abhiṣeka,* only one who has really attained perfection in the highest knowledge is worthy of bestowing grace to others.

Chapter Nineteen

The funeral sacrifice is the final rite for every human being. Initiation is given during that period only to a person who, though he belonged to the highest Śaiva order, on account of some unknown factor lost the tradition and expired without performing the rites of atonement before death. Such a person is given initiation when his body is placed on the funeral pyre.

For the purpose of rescuing the deceased, all the rituals are performed upon the body. The final offering into the fire (*pūrnāhuti*) is performed by burning the body. In order to convince ignorant people, the person who initiates causes the dead body to shake. He does this by means of *kriyā, jñāna,* and *yoga,* though it is not necessary for the release of the soul.

If the deceased person cannot be given initiation during the burning of his corpse, he may be given initiation during his *śrād-*

dha rite. The teacher takes a ball of rice in his hand and meditates on it as the form of the energizing Śakti, and by doing so, the soul of the dead person is possessed. This food is considered to be the portion of animal-like quality of the soul and is really the thing to be enjoyed. When both the *bhogya* and *bhogya śakti* become unified by the meditation of the *acārya,* it becomes fit to be offered to the supreme enjoyer, the Lord. Thus, leaving the animalistic portion behind, which is the essence of the *bhogya,* the *bhogya śakti,* along with the self, is offered to the supreme *bhoktā,* the Lord. In this way, the soul becomes identical with Him. It should be remembered that the final procedure is preceded by the *homa* sacrifice and other rituals.

In this chapter, the author raises a relevant question: whether for the knower of reality (*tattva jñānin*), rituals such as *śraddhā* and others are necessary or not. He answers saying that when, by the light of true knowledge, darkness has been totally removed from the enlightened one, there is no need of a final ritual like *antyeśti śrāddha,* etc. But, for the people who had been closely associated with the departed one, the day of his unification with the Supreme is observed as a day of *parva,* the day which causes fullness of consciousness in him.

Chapter Twenty

The present section discusses the disciple's obligations, known as *śeṣavartana,* the duties that should be carried out until the end of his life. These duties are of three kinds: obligatory (*nitya*), occasional (*naimittika*), and *kāmya,* those performed for the fulfillment of some desire.

The *nitya* procedure is described in the following way: One should get up early in the morning and call to mind one's desired deity first. After completing his essential activities, like washing, etc., and cleansing himself, he should take his seat facing north. He then purifies his body, the place where he sits, and his mind. Then he performs *nyāsa* upon the appropriate places with

the *mantra,* followed by displaying an appropriate *mudrā*. Then he performs *dhyāna* in two ways: first, abiding in duality, and then in a mixed dual-nondual way. Next, mental worship of the deity is performed in the body, then in *prāṇa,* in the intellect, and finally in the void (*vyoma*). This is followed by *japa,* and finally the completed sequence of worship is offered to the deity. All this is to be performed every day, in every *sandhya,* for the purpose of achieving identification with the deity. Four *sandhyas* have been mentioned in Chapter Six. According to the author, through meditation during *sandhya,* endless absorption (*anantatanmayi bhāva*) in the Supreme comes about, which in turn gives birth to a lasting state.

The worshipper should worship his deity in the altar (*sthaṇḍila*). He should view it as a clear sky with the characteristics of consciousness, where all the deities are shining as reflected therein. Viewing bare open ground really signifies invocation (*āvāhana*). This practice ensures that the disciple identifies with the desired deity and the highest *mantra*.

Invocation of the all-pervading Lord is not possible; only desire (*vāsanā*) for the Lord is invoked and drawn within, since the great Lord can neither be invoked or withdrawn.

The person who is totally absorbed in the highest *mantra* in the way stated above becomes free from the stains of animal proclivities and is finally able to put an end to all bonds by the blow of *bhakti*. After that, whatever remains is the most agreeable object for the worshipper.

Then, the author describes the activities related to the *parvas,* which are performed occasionally by the disciple.

Chapter Twenty-One

This chapter presents the authority of *āgamas*. In the *Tantrāloka, āgama* has been defined as a well-known fact of old, as *prasiddhi*. It also emphasizes the point that even agreement and contrariety (*anvaya* and *vyatireka*), which are the very life of inference,

also depend on *prasiddhi*. Similarly, perception looks for *prasiddhi* as its support; for without its help, which is thought to be of the nature of self-reflection (*svātmavimarśātmika prasiddhi*), it would not be possible to consider anything as acceptable or avoidable. Therefore, *prasiddhi* lies at the root of every worldly transaction. The great Lord, who is all-perfect, with the characteristic of I-consciousness, and who is omniscient, is the source of all *prasiddhis*. He, the Lord, is adorned with a multitude of *prasiddhis* with the form of enjoyment (*bhoga*) and release (*apavarga*).

The entire universe is of the nature of consciousness, which is nothing but reflective nature, and that again is, in essence, sound. The reflection (*vimarśanam*) of objects contained by the universe, and of the diverse relations of past deeds and their results, is known as holy texts (*śāstra*). All the *śāstras* are not really different from the nature of Parameśvara. The holy texts have a single aim; yet, because of the limiting condition of *niyati,* people are strongly attached to only a portion of them. Therefore, some follow the dual system and others are attached to the nondual. In the end, the author concludes that a particular *āgama* should be resorted to only after it has been shown to produce excellent results.

Chapter Twenty-Two

This last chapter explains the nature of *Kulācara*. It should be noted at the outset that this form of worship is not meant for everybody, but is only for those who are well advanced, and in whom the inclination for performing such rituals has grown strong; only because of this are they entitled to perform this worship of the divine according to this method.

When a person becomes free from determination (*vikalpa*) and is able to attain steadiness in the indeterminate state (*nirvikalpa*), only then is one entitled to worship according to *kulakrama,* for it is stated in the *Tantrāloka* that if, during the performance of this ritual, one thinks of the object of worship as different from

himself, he fails to attain either *siddhi* or *mukti*. One who has plunged into the secret of this ritual and follows its course is really endowed with the highest knowledge. Therefore, Jayaratha writes in his commentary on *Tantrāloka* 29:102 that those great souls who are really free from *vikalpas* take up this course, as prescribed by the *Kula* system. Particularly, they follow the course only to see if their mind, in the presence of allurements, is truly steady in pure consciousness (*saṃvidadvaite*) or not. For this reason, they do not think it immoral to practice in the company of female partners (*duti*).

Kula ritual is performed in six different ways, namely: (1) externally, (2) in *śakti*, (3) in one's own body, (4) in the unity of both male and female, (5) in the vital energy, and (6) in consciousness. The worshippers are of two kinds: those who desire enjoyment (*siddhis*) and those desirous of liberation (*mukti*). Those desirous of *siddhis* should perform *kulayāga* according to the methods listed as second, fourth, and fifth, while those who desire liberation should perform the sixth.

The author gives a short description of each of the methods in a cryptic way. In the past, the tradition was to be handed down orally, only to those qualified; therefore, many of the matters are not very clear to us. Therefore, we prefer to say little about this secret cult.

H. N. Chakravarty

Tantrasāra of Abhinavagupta

तन्त्रसारः

प्रथममाह्निकम्

विमलकलाश्रयाभिनवसष्टिमहा जननी
भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः
तदुभययामलस्फुरितभावविसर्गमयं
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ।१।

Chapter One

May my heart (*hṛdaya*) pulsate in the form of emission (*visarga*) embodying the nectar of supreme transcendence by the close union of the pair: Śiva and Śakti (*yāmala*). One of the pair is Vimalakalā, the mother who has taken within herself a new creation (Abhinava) in the form of light, and the other is the father, Pañcamukha Siṁhagupta, who is the embodiment of perfection and is intent on expressing himself in the fivefold activity.

Exposition: The above benedictory verse hints at a number of technical terms or concepts commonly used in the doctrine of Trika Śaivism. In this context, the word heart (*hṛdaya*) indicates universal bliss (*jagadānanda*), which unifies everything into an undivided singularity of consciousness. Its form is an ever-shining light, knowing neither rising nor setting. Restfulness is its very nature. The author aspires to attain and realize that heart of consciousness.

Another technical term found in this verse is *yāmala,* which is described as the highest equilibrium, [a union] of both Śiva and

Śakti. This is a union in which Śiva is neither Śiva nor Śakti, and Śakti is neither Śakti nor Śiva, but each is the combined union of both. This union is also known as coitus (*saṁgaṭṭa*). In the creative process, [expanding from] this union, all the principles, known as *tattvas,* emerge. Throughout this process of creation, the nondual nature of the absolute equilibrium remains tranquil, like a waveless ocean. This process of creation is the result of a slight impulse of creativity, an upsurge in the form of a vibrating agitation, causing the unity to break. This absolute union (*yāmala, saṁgaṭṭa*) remains in its pristine state, even in the process of creation. During that process of creation, 'It' first shows itself as two [Śiva and Śakti], expanding outward into three, and then many.

The word *kula* ordinarily means 'body,' but in this context it refers to the seventeenth *kalā,* the immortal phase of the moon. The word *visarga* is the 'emission of drops' emerging from perfect sexual union. The drops reflect the colors of [Śiva and Śakti]: one is white and the other red. It tends to move outside [into the manifested universe] and creates the bodies of all living beings. In the Tantric doctrine, *visarga* is stated to be *hārdhakalā,* one-half of the sound 'ha.' The mother is none but the autonomous energy of Śiva, with whom she remains inseparably united. The nature of this autonomous energy, which is beyond all limitations, is 'reflective awareness' (*vimarśa*). This verse also indicates that Vimalakalā was the name of Abhinava's mother. The father is the five-faced Śiva [with each face represented by one] of the five *śaktis:* consciousness, bliss, will, knowledge, and action. They are the five outlets through which everything becomes manifest, or in the luminous imagery Abhinavagupta often employs, through which the entire universe shines. Each of Śiva's 'faces' is ever-engaged in performing one of his five functions through these *śaktis*. These five functions are: creation, maintenance, dissolution, veiling, and bestowing grace.

विततस्तन्त्रालोको विगाहितुं नैव शक्यते सर्वैः।
ऋजुवचनविरचितमिदं तु तन्त्रसारं ततः शृणुत ।।२।।

As everyone is not capable of delving deep into the long text of the *Tantrāloka*, this *Tantrasāra* is composed in simple language. Therefore, please listen to it.

श्रीशम्भुनाथभास्करचरणनिपातप्रभापगतसंकोचम् ।
अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः ।।३।।

By falling at the feet of the venerable sun-like Śambhu-nātha, whose rays have removed all limitations from the lotus heart of Abhinavagupta, please collect this for the purpose of worshipping Maheśa.

इह ज्ञानं मोक्षकारणं बन्धनिमित्तस्य अज्ञानस्य विरोधकत्वात्; द्विविधं च अज्ञानं बुद्धिगतं पौरुषं च; तत्र बुद्धिगतम् अनिश्चयस्वभावं, विपरीतनिश्चयात्मकं च । पौरुषं तु विकल्पस्वभावं संकुचितप्रथात्मकं, तदेव च मूलकारणं संसारस्य इति वक्ष्यामो मलनिर्णये । तत्र पौरुषम् अज्ञानं दीक्षादिना निवर्तितापि, किं तु दीक्षापि बुद्धिगते अनध्यवसायात्मके अज्ञाने सति न सम्भवति-हेयोपादेयनिश्चयपूर्वकत्वात् तत्त्वशुद्धिशिवयोजनारूपायादीक्षाया इति । तत्र अध्यवसायात्मकं बुद्धिनिष्ठमेव ज्ञानं प्रधानम्, तदेव च अभ्यस्यमानं पौरुषमपि अज्ञानं निहन्ति, विकल्पसंविदभ्यासस्य अविकल्पान्ततापर्यवसानात् । विकल्पासंकुचित-संवित्प्रकाशरूपो हि आत्मा शिवस्वभाव इति सर्वथा समस्तवस्तुनिष्ठं सम्यङ्निश्चयात्मकं ज्ञानमुपादेयम् । तच्च शास्त्रपूर्वकम् । शास्त्रं च परमेश्वरभाषितमेव प्रमाणम् । अपरशास्त्रोक्तानामर्थानां तत्र वैवित्त्येन अभ्युपगमात् तदर्थातिरिक्त-युक्तिसिद्धनिरूपणाच्च, तेन अपरागमोक्तं ज्ञानं तावत एव बन्धात् विमोचकम्, न सर्वस्मात्, सर्वस्मात् तु विमोचकं परमेश्वरशास्त्रं, पञ्चस्रोतो (मयं) दशाष्टादशवस्वष्टभेदभिन्नम् । ततोऽपि सर्वस्मात् सारं षडर्धशास्त्राणि । तेभ्योऽपि मालिनीविजयम् । तदन्तर्गतश्चार्थः संकलय्याशक्यो निरूपयितुम् । न च अनिरूपितवस्तुतत्त्वस्य मुक्तत्वं मोचकत्वं वा, शुद्धस्य ज्ञानस्यैव तथारूपत्वात् इति । स्वभ्यस्तज्ञानमूलत्वात् परपुरुषार्थस्य तत्सिद्धये इदम् आरभ्यते ।

According to this system, knowledge is the cause of liberation (*mokṣa*), because it opposes or contradicts ignorance, which

is the cause of bondage. Ignorance is twofold.[1] One abides in the intellect (*buddhigata*), and the other lies in the self (*pauruṣa*). The one which abides in the intellect is ignorance of the nature of reality (*aniścayasvabhāvam*) and an erroneous conception of the Self as non-self (*viparītaniścaya*). On the other hand, the ignorance lying in the self (*pauruṣa*) is of the nature of thought-constructs (*vikalpa*), characterized by a limited form of the light of consciousness. This type of ignorance is the root cause of worldly existence. This topic will be discussed in the section dealing with the nature of impurity (*mala*). The ignorance abiding in the self (*pauruṣa*) can be removed by means of initiation and other similar procedures. However, even initiation in the presence of the ignorance characterized by indeterminacy (*anadhyavasāya*) remains ineffective. This is because initiation is preceded by a determinate conviction as to what is to be accepted and what is to be rejected, and is followed by the purification of the principles (*tattvas*) and unification with Śiva. Thus, the attainment of that determinative knowledge steadily abiding in the plane of the intellect is the principal factor. Indeed, this practice uproots the ignorance abiding in the self (*pauruṣa*), because when consciousness in the form of *vikalpa* is practiced, it ultimately terminates in consciousness free from *vikalpa*.[2]

The Self (*ātmā*) is the light of consciousness (*prakāśa*) free from the limitation of thought-constructs (*vikalpa*), and is the very nature of Śiva. Therefore, the attainment of the 'right knowledge of a determinate nature' (*samyaṅniścayātmakaṃ jñānam*) regarding all objects in every respect is desirable. The attainment of this knowledge is preceded by study of the holy texts (*śāstras*). The holy texts are authoritative, as they are revealed by the highest Lord (Parameśvara). The subject matter as enunciated by other scriptures is accepted as distinct, not directly related to the totality of knowledge, and is proved by arguments not directly related to that subject matter. Therefore, the knowledge taught in other holy texts (*āgamas*) is said to grant liberation only up to a certain extent, but

not from all bondage. On the other hand, the holy texts revealed by the Lord Parameśvara bestow release from all sorts of bondage. The holy texts (taught by Parameśvara) come in a fivefold stream[3] and are divided into groups of ten, eighteen, and sixty-four. The most perfect among them are the texts named Trika, the quintessence of which is the *Mālinīvijaya tantra*. The subject matter contained therein is difficult to gather and properly elucidate. Without the proper ascertainment of the essence of reality, this knowledge neither possesses the property of liberation nor is instrumental in granting it. It is only unblemished knowledge that possesses such a nature. The highest human end has its root in knowledge, which should be practiced in one's own being. It is for the attainment of this type of knowledge that I begin writing this text.

अज्ञानं किल बन्धहेतुरुदितः शास्त्रे मलं तत्स्मृतं
पूर्णज्ञानकलोदये तदखिलं निर्मूलतां गच्छति ।
ध्वस्ताशेषमलात्मसंविदुदये मोक्षश्च तेनामुना
शास्त्रेण प्रकटीकरोमि निखिलं यज्ज्ञेयतत्त्वं भवेत् ।।

The lack of right knowledge (*ajñāna*) is explained in the holy texts to be the cause of bondage. It is known as impurity (*mala*). At the rise of perfect knowledge it is uprooted in its entirety. Upon the emergence of Self-consciousness, at the time when all impurities are destroyed, release (*mokṣa*) is attained. For this reason, I shall, with the help of this text, reveal the real nature of that which is to be known.

उपोद्घातः ।

तत्र इह स्वभाव एव परमोपादेयः, स च सर्वभावानां प्रकाशरूप एव अप्रकाशस्य स्वभावतानुपपत्तेः, स च नानेकः प्रकाशस्य तदितरस्वभावानुप्रवेशायोगे स्वभावभेदाभावात्; देशकालावपि च अस्य न भेदकौ, तयोरपि तत्प्रकाशस्वभावत्वात्, इति एक एव प्रकाशः, स एव च

संवित्, अर्थप्रकाशरूपा हि संवित् इति सर्वेषामत्र अविवाद एव । स च प्रकाशो न परतन्त्रः, प्रकाश्यतैव हि पारतन्त्र्यम्, प्रकाश्यता च प्रकाशान्तरापेक्षितैव, न च प्रकाशान्तरं किञ्चित् अस्ति इति स्वतन्त्र एकः प्रकाशः, स्वातन्त्र्यादेव च देशकालाकारावच्छेदविरहात् व्यापको नित्यः सर्वाकारनिराकारस्वभावः, तस्य च स्वातन्त्र्यम् आनन्दशक्तिः, तच्चमत्कार इच्छाशक्तिः, प्रकाशरूपता चिच्छक्तिः, आमर्शात्मकता ज्ञानशक्तिः, सर्वाकारयोगित्वं क्रियाशक्तिः इत्येवं मुख्याभिः शक्तिभिः युक्तोऽपि वस्तुत इच्छाज्ञानक्रियाशक्तियुक्तः अनवच्छिन्नः प्रकाशो निजानन्दविश्रान्तः शिवरूपः, स एव स्वातन्त्र्यात् आत्मानं संकुचितम् अवभासयन् अणुरिति उच्यते। पुनरपि च स्वात्मानं स्वतन्त्रतया प्रकाशयति, येन अनवच्छिन्नप्रकाशशिवरूपतयैव प्रकाशते। तत्रापि स्वातन्त्र्यवशात् अनुपायमेव स्वात्मानं प्रकाशयति सोपायं वा, सोपायत्वेऽपि इच्छा वा ज्ञानं वा क्रिया वा अभ्युपाय इति त्रैविध्यं शाम्भवशाक्ताणवभेदेन समावेशस्य, तत्र चतुर्विधमपि एतद्रूपं क्रमेण अत्र उपदिश्यते ।

Introduction

In this world, 'innate nature' (*svabhāva*)[4] is the highest aim to be attained. This innate nature belonging to all entities is of the nature of 'light' (*prakāśa*),[5] as that which is not light cannot be proved to be this innate nature. Furthermore, that light is only one [literally translated: 'it is not more than one'], for there is an absence of existence of any other innate nature in that light which is different from it. This is because of the non-existence of differentiation in that light. Time and space cannot bring or cause differentiation in it, for they possess that light as their innermost nature. Therefore, the light is indeed only one, and that light alone is consciousness. The nature of consciousness is to bring illumination [manifestation] to all objects. In this regard there is no difference of opinion among scholars.

This shining of that light is not dependent on anything outside of itself. The state of being illuminated by another light should certainly be called dependence, as the state of being illuminated

depends on others for its illumination. However, in the absence of any other light, there is only this single and 'autonomous' (*svatantra*) light. It is precisely because of this independence that this light is not limited by time, space, or form. Therefore, it is all pervasive, eternal, and it has characteristics of being omniform, and at the same time it is devoid of any definite or specific form.[6] The freedom belonging to that light is its energy of bliss (*ānanda*), its relish of delight (*camatkāra*) is its energy of will, its illumination is its energy of consciousness, its cognizance is its energy of knowledge, and its association with all forms is its energy of activity. In this way, although associated with the above principal energies, this unlimited light of the nature of Śiva remains resting in its own bliss. Being of this nature, he, in the process of unfolding or manifesting, takes on a limited form because of his freedom. Therefore, he is designated as atomic (*aṇu*). Then, he manifests himself as autonomous so that he again shines as that unlimited light of the nature of Śiva.[7] In this process, he manifests his own Self by the force of his own power of freedom either with or without 'means' (*upāya*). If he manifests himself with means, then the *icchā, jñāna,* and *kriyāśaktis* are used as the means. In this way, the means appear to be threefold and the [state of] absorption (*samāveśa*)[8] is then divided into *śāmbhava, śākta,* and *āṇava*. In this text, the salient features of the fourfold means (*upāya*)[9] are gradually going to be explained.[10]

आत्मा प्रकाशवपुरेष शिवः स्वतन्त्रः
स्वातन्त्र्यनर्मरभसेन निजं स्वरूपम्।
संच्छाद्य यत्पुनरपि प्रथयेत पूर्णं
तच्च क्रमाक्रमवशादथवा त्रिभेदात् ।।५।।

The Self with the body of light is Śiva, [who is] free. He, by the delightful sport of his power of autonomy, veils his innate nature and opens up his perfect form again, either with sequence or without it, or by three distinct means.

अथ द्वितीयमाह्निकम् ।

अथ अनुपायमेव तावत् व्याख्यास्यामः । यदा खलु दृढशक्तिपाताविद्धः स्वयमेव इत्थं विवेचयति सकृदेव गुरुवचनम् अवधार्य, तदा पुनरुपायविरहितो नित्योदितः अस्य समावेशः । अत्र च तर्क एव योगाङ्गम् इति कथं विवेचयति इति चेत्, ? उच्यते - योऽयं परमेश्वरः स्वप्रकाशरूपः स्वात्मा तत्र किम् उपायेन क्रियते, न स्वरूपलाभो नित्यत्वात्, न ज्ञप्तिः स्वयंप्रकाशमानत्वात्, न आवरणविगमः आवरणस्य कस्यचिदपि असंभवात्, न तदनुप्रवेशः अनुप्रवेष्टुः व्यतिरिक्तस्य अभावात् । कश्चात्र उपायः तस्यापि व्यतिरिक्तस्य अनुपपत्तेः तस्मात् समस्तमिदमेकं चिन्मात्रतत्त्वं कालेन अकलितं, देशेन अपरिच्छिन्नम्, उपाधिभिरम्लानम्, आकृतिभिरनियन्त्रितं, शब्दैरसंदिष्टं, प्रमाणैरप्रपञ्चितं, कालादेः प्रमाणपर्यन्तस्य स्वेच्छयैव स्वरूपलाभनिमित्तं च, स्वतन्त्रं आनन्दधनं तत्त्वं, तदेव च अहम् तत्रैव अन्तर्मयि विश्वं प्रतिबिम्बितम् एवं दृढं विविञ्चानस्य शश्वदेव पारमेश्वरः समावेशो निरुपायक एव, तस्य च न मन्त्र-पूजा-ध्यान-चर्यादिनियन्त्रणा काचित् ।

Chapter Two

In this chapter we will exclusively deal with *anupāya*.[11]

When a person 'keenly touched by energy' (*śaktipāta*) discerns by himself thus, after listening to the words of his teacher only once, then his permanently awakened absorption into the Lord has taken place without any means (*anupāya*). In this instance, reasoning alone (*tarka eva*) is taken to be a limb of *yoga*. Otherwise, how could discernment be possible? If this is the question, we reply: What can be accomplished by 'means' (*upāya*) regarding the supreme Lord who is self-manifest and one's own self? This cannot be the attainment of 'innate nature'(*svabhāva*), as innate nature is eternally present; it cannot be the attainment of the recognition (*jñapti*) of Parameśvara, as Parameśvara is self-illuminating; it cannot be the removal of the veils, as the existence of any veils [in that supreme reality] is impossible; it cannot be the penetration of one into the other, as the one who is enter-

ing and the one who is entered into are not different from each other. Then, what could the role of *upāya* be, as the existence of anything separate from that reality cannot be proved? Therefore, the entire universe is a unique consciousness alone, beyond the mutation of time and limitation of space. Furthermore, this consciousness is unaffected by the "accidental attributes" (*upādhi*); it is not restricted by shape and form; it cannot be conveyed by words; nor be described by the instruments of knowledge. It is the cause (*nimitta*) of the very nature of time, down to the instruments of valid knowledge, manifested by his free will. In essence, it is an autonomous, condensed bliss, which is "I" myself (*aham*). In that innermost core of mine, the universe shines as a reflection. The absorption related to the supreme Lord, [attained by] one who discerns with firm conviction in this way, is not dependent on any means. This kind of person does not need to be restrained by disciplines, such as taking recourse to sacred syllables, rituals, meditation, and observance of spiritual practices.

उपायजालं न शिवं प्रकाशयेद्
घटेन किं भाति सहस्रदीधितिः ।
विवेचयन्नित्थमुदारदर्शनः
स्वयंप्रकाशं शिवमाविशेत्क्षणात् ।।६।।

The multitude of means (*upāya*) does not reveal Śiva.
Could the thousand-rayed sun be illuminated by a jar?
That person of broad vision, while discerning thus,
enters immediately into self-manifest Śiva.

अथ तृतीयमाह्निकम् ।
अथ शाम्भवोपायः ।

यदेतद् प्रकाशरूपं शिवतत्त्वम् उक्तम्, तत्र अखण्डमण्डले यदा प्रवेष्टुं न शक्नोति, तदा स्वातन्त्र्यशक्तिमेव अधिकां पश्यन् निर्विकल्पमेव भैरवसमावेशम् अनुभवति, अयं च अस्य उपदेशः - सर्वमिदं भावजातं बोधगगने प्रतिबिम्बमात्रं प्रतिबिम्बिलक्षणोपेतत्वात्, इदं हि प्रतिबिम्बस्य लक्षणं - यत् भेदेन

भासितम् अशक्तम् अन्यव्यामिश्रत्वेनैव भाति तत् प्रतिबिम्बम्, मुखरूपमिव दर्पणे, रस इव दन्तोदके, गन्ध इव घ्राणे, मिथुनस्पर्श इव आनन्देन्द्रिये, शूलकुन्तादिस्पर्शो वा अन्तःस्पर्शनेन्द्रिये, प्रतिश्रुत्केव व्योम्नि । न हि स रसो मुख्यः तत्कार्यव्याधिशमनाद्यदृष्टेः । नापि गन्धस्पर्शौ मुख्यौ गुणिनः तत्र अभावे तयोरयोगात् कार्यपरम्परानारम्भात् च । न च तौ न स्तः देहोद्धूलनविसर्गादिद र्शनात् । शब्दोऽपि न मुख्यः कोऽपि वक्ति इति आगच्छन्त्या इव प्रतिश्रुत्कायाः श्रवणात् । एवं यथा एतत् प्रतिबिम्बितं भाति तथैव विश्वं परमेश्वरप्रकाशे । ननु अत्र बिम्बं किं स्यात् ? माभूत् किंचित् । ननु किम् अकारणकं तत् ? हन्त तर्हि हेतुप्रश्नः - तत् किं बिम्बवाचोयुक्त्या, हेतुश्च परमेश्वरशक्तिरेव स्वातन्त्र्यापरपर्याया भविष्यति, विश्वप्रतिबिम्बधारित्वाच्च विश्वात्मकत्वं भगवतः, संविन्मयं हि विश्वं चैतन्यस्य व्यक्तिस्थानम् इति, तदेव हि विश्वम्, अत्र प्रतीपम्, इति प्रतिबिम्बधारित्वम् अस्य, तच्च तावत् विश्वात्मकत्वं परमेश्वरस्य स्वरूपं न अनामृष्टं भवति, चित्स्वभावस्य स्वरूपानामर्शनानुपपत्तेः । स्वरूपानामर्शने हि वस्तुतो जडतैव स्यात्, आमर्शश्च अयं न सांकेतिकः, अपि तु चित्स्वभावतामात्रनान्तरीयकः परनादगर्भ उक्तः, स च यावान् विश्वस्यावस्थापकः परमेश्वरस्य शक्तिकलापः तावन्तम् आमृशति ।

Chapter Three

One who is unable to enter the unbroken circle of light,[12] already explained as the reality of Śiva, [who takes recourse to] viewing the power of autonomy (*svātantrya*)[13] as extraneous to him, experiences the indeterminate (*nirvikalpa*) absorption belonging to Bhairava. What follows are the instructions leading to this type of absorption.

All these multitudes of beings (*bhāvas*) are merely reflections in the void of consciousness[14] because they possess the characteristic marks of reflection. These are the characteristic marks of reflection. That which cannot shine separately, but shines when merged with others, is known as reflection; for example, the reflection of the shape or form of the face in a mirror, the reflection of a taste in saliva, the reflection of a smell in the nose, the

reflection of sexual touch in the organ of pleasure, the reflection of a sensation of sharp contact by a spear or lance in the inner organ of touch, or the reflection of an echo in the void. However, this taste is not the original,[15] and being only the effect of that primary principle, it is not known to cure diseases, etc. In the same way, smell and touch are not considered original because in the absence of the principal subject (*guṇinaḥ*), the existence of smell and touch could not even be postulated, and more so because they do not set in motion any series of effects or results. On the other hand, we cannot say that these two are non-existent, as shaking of the limbs and emission of semen can be seen. Even a sound is not original because someone utters it and the approaching of its echo can be heard.

Thus, just as an echo, etc., appears shining as a reflection, similarly the universe is reflected in the light of the Lord. Now, the question can be raised: What is the 'original image' (*bimba*) of this reflection? The answer is that there is none. Does this mean that the reflection of the universe is without cause? Alas! Your query is then aimed at finding a cause. In that case, what would be the purpose of verbal reasoning? The cause will indeed be the Śakti belonging to the Lord, whose other name is 'autonomy' (*svātantrya*). This Śakti is the immanence of the Lord because She is the bearer of the reflection of the universe. This universe is permeated with consciousness, and this universe is the locus of the manifestation of that consciousness. That consciousness indeed is this universe in which it is reflected in the reverse order. Therefore, the Lord is designated as the bearer of the reflection. Furthermore, the Lord's innate nature, which includes the totality of immanence, cannot be devoid of reflective awareness (*āmarśa*), because the one who is consciousness cannot be devoid of reflective awareness regarding his own Self. If, however, consciousness lacks self-awareness (awareness of its own innate nature), then it would condescend to the level of insentiency (*jaḍa*).[16] Furthermore, self-reflective awareness is not created by convention, but is experienced as being inseparable from the innate nature of

consciousness, and impregnated with the 'supreme sound' (*para-nāda*).[17] This supreme sound reflects all the multitudes of energies belonging to the Lord, which determine this universe.

तत्र मुख्यास्तावत् तिस्रः परमेश्वरस्य शक्तयः-अनुत्तरः-इच्छा-उन्मेष इति, तदेव परामर्शत्रयम् अ-इ-उ इति, एतस्मादेव त्रितयात् सर्वः शक्तिप्रपञ्चः चर्च्यते, अनुत्तर एव हि विश्रान्तिरानन्दः, इच्छायामेव विश्रान्तिः ईशनम्, उन्मेष एव हि विश्रान्तिरूर्मिः यः क्रियाशक्तेः प्रारम्भः, तदेवपरामर्शत्रयम् आ-ई-ऊ इति । अत्र च प्राच्यं परामर्शत्रयं प्रकाशभागसारत्वात् सूर्यात्मकं, चरमं परामर्शत्रयं विश्रान्तिस्वभावा-ह्लादप्राधान्यात् सोमात्मकम्, इयति यावत्कर्मांशस्य अनुप्रवेशो नास्ति । यदा तु इच्छायाम् ईशने च कर्म अनुप्रविशति यत् तत् इष्यमाणम् ईश्यमाणम् इति च उच्यते, तदा अस्य द्वौ भेदौ प्रकाशमात्रेण रश्रुतिः, विश्रान्त्या लश्रुतिः, रलयोः प्रकाशस्तम्भस्वभावत्वात्, इष्यमाणं च न बाह्यवत् स्फुटम्, स्फुटरूपत्वे तदेव निर्माणं स्यात्, न इच्छा ईशनं वा, अतः अस्फुटत्वात् एव श्रुतिमात्रं रलयोः, न व्यञ्जनवत् स्थितिः । तदेतद्वर्णचतुष्टयं उभयच्छायाधारित्वात् नपुंसकम् -ऋ-ॠ-ऌ-ॡ इति।

The Lord possesses three principal powers, namely, the supreme (*anuttara*), will (*icchā*), and act of unfolding (*unmeṣa*). These threefold cognitive reflections (*parāmarśa*) are "*a,*" "*i,*" "*u.*"[18] Out of these three main powers, multitudes of power evolve. Ānanda[19] "ā" rests in *anuttara* "*a,*" *īśana* "*ī*" rests in *icchā,* while *ūrmi* "*ū*" rests in *unmeṣa*. This (*ūrmi*) is the initial stage of the evolution of the energy of activity (*kriyā śakti*). The first group of cognitive reflections (*parāmarśa*), that is, "*a,*" "*i,*" and "*u,*" being essentially part of light, are identified with the sun. The second group of reflective cognitions, that is, "*ā,*" "*ī,*" and "*ū,*" being of the nature of repose and predominantly blissful by nature, are identified with the moon. Up to this point, even the slightest trace of activity has not entered (into the process of manifestation). When, however, in the power of will (*icchā*) and in 'the power of will to lord over' (*īśana*), activity enters, then they are called 'the object of the power of will' (*iṣyamāṇa*) and 'the subject of the power of will' (*īśyamāṇa*). At that stage, activity (*karman*) divides

itself into two: the semivowel "*r̥*" when light dominates, and the semivowel "*l̥*" when it is at rest.[20] This is because semivowels "*r̥*" and "*l̥*" have the nature of arresting the light. However, (at that stage of manifestation) 'the object of the power of will' (*iṣyamāṇa*) is not discernable as an external object. If it were discernable it would be created like an external object would be. However, neither will (*icchā*) nor 'the power to lord over' (*īśana*) are clearly discernible. For that very reason, "*r̥*" and "*l̥*" are only semivowels and not consonants like "*r*" and "*l*". Furthermore, this group of letters, "*r̥*," "*r̥̄*," "*l̥*" and "*l̥̄*," are considered neuter because they bear shades of both consonants and vowels.

अनुत्तरानन्दयोः इच्छादिषु यदा प्रसरः तदा वर्णद्वयम् ए-ओ इति । तत्रापि पुनरनुत्तरानन्दसंघट्टात् वर्णद्वयम् ऐ-औ इति । सा इयं क्रियाशक्तिः, तदेव च वर्णचतुष्टयम् ए-ऐ ओ-औ इति । ततः पुनः क्रियाशक्त्यन्ते सर्वं कार्यभूतं यावत् अनुत्तरे प्रवेक्ष्यति, तावदेव पूर्वं संवेदनसारतया प्रकाशमात्रत्वेन बिन्दुतया आस्ते - अमिति । ततस्तत्रैव अनुत्तरस्य विसर्गो जायते- अः इति । एवं षोडशकं परामर्शानां बीजस्वरूपम् उच्यते । तदुत्थं व्यञ्जनात्मकं योनिरूपम् । तत्र अनुत्तरात् कवर्गः, श्रद्धायाः इच्छायाः चवर्गः, सकर्मिकाया इच्छाया द्वौ टवर्णस्तवर्गश्च, उन्मेषात् पवर्गः-शक्तिपञ्चकयोगात् पञ्चकत्वम् । इच्छाया एव त्रिविधायाः य-र-लाः, उन्मेषात् वकारः, इच्छाया एव त्रिविधाया श-ष-साः, विसर्गात् हकारः, योनिसंयोगजः क्षकारः । इत्येवम् एष भगवान् अनुत्तर एव कुलेश्वररूपः । तस्य च एकैव कौलिकी विसर्गशक्तिः, यया आनन्दरूपात् प्रभृति इयता बहिःसृष्टिपर्यन्तेन प्रस्पन्दतः वर्गादिपरामर्शा एव बहिस्तत्त्वरूपतां प्राप्ताः । स च एष विसर्गस्त्रिधा, आणवः चित्तविश्रान्तिरूपः, शाक्तः चित्तसंबोधलक्षणः, शांभवः चित्तप्रलयरूपः इति ।

When the expansion of *anuttara* "*a*" or *ānanda* "*ā*" in the direction of *icchā* "*i*," etc., takes place, then the two syllables "*e*" and "*o*" come into existence. Then again, when these two syllables, "*e*" and "*o*," are closely united (*saṁghaṭṭa*) with *anuttara* "*a*" and *ānanda* "*ā*," then the syllables "*ai*" and "*au*" are born. This indeed is the play of the energy of activity (*kriyā śakti*), which

shines in the manifestation of the four syllables, that is, "*e*," "*ai*," "*o*," and "*au*."[21] Then, at the end of the development of the power of action (*kriyā śakti*), just before entering *anuttara*, all that which has been created up to this point takes repose and abides in the *bindu*[22] (*aṃ*), which is light alone and the very essence of knowledge. At that very place where bindu rests in unsurpassed (*anuttara*), the "*anuttara visarga*" is born, which is "*aḥ*." Thus, the aggregate of sixteen letters, which are seeds (*bīja*), are said to be the very nature of all reflective awarenesses (*parāmarśa*). The recipients (*yoni*), which are consonants, are born from that *vi+sarga*. From *anuttara* emerges the "*ka*" group of letters; from 'will without an object' (*icchā*) the "*ca*" group of letters; from will with an object the "*ṭa*" and "*ta*" groups of letters; and from *unmeśa* the "*pa*" group of letters is born. It is because of being united with five *śaktis* that the five groups of letters are produced. It is from this threefold division of the will (*icchā*) that the semivowels "*ya*," "*ra*," and "*la*" are born, while the semivowel "*va*" is born from *unmeṣa*.

The letters "*śa*," "*ṣa*," and "*sa*" are created from the threefold division of will (*icchā*). From *visarga*, "*ha*" is born, and the letter "*kṣa*" arises from the union of two consonants: "*ha*" and "*sa*." Thus, the Lord who is supreme (*anuttara*) becomes the 'Lord of the group of letters' (*Kuleśvara*). It is this single *kaulikī visarga śakti*[23] of the Lord, which as the flow of vibrating impulse in the form of reflective cognition (*parāmarśa*) such as groups of letters, etc., extends from *ānanda* to external manifestation and assumes the form of the external principles (*tattvas*). *Visarga* is threefold,[24] that is, *āṇava*, which is the restful state of *citta; śākta*, characterized by the awakening of *citta;* and *śāmvabha*, which is the dissolution of *citta*.

एवं विसर्ग एव विश्वजनने भगवतः शक्तिः। इत्येवम् इयतो यदा निर्विभागतया एव परामर्शः तदा एक एव भगवान्, बीजयोनितया भागशः परामर्शे शक्तिमान् शक्तिश्च । पृथक् अष्टकपरामर्शे चक्रेश्वरसाहित्येन नववर्गः, एकैकपरामर्शप्राधान्ये पञ्चाशदात्मकता । तत्रापि संभवद्भागभेद-परामर्शने

एकाशीतिरूपत्वम्। वस्तुतस्तु षट् एव परामर्शाः, प्रसरणप्रतिसंचरणयोगेन द्वादश भवन्तः परमेश्वरस्य विश्वशक्तिपूर्णत्वं पुष्णन्ति । ता एव एताः परामर्शरूपत्वात् शक्तयो भगवत्यः श्रीकालिका इति निरुक्ताः। एते च शक्तिरूपा एव शुद्धाः परामर्शाः शुद्धविद्यायां परापररूपत्वेन मायान्मेषमात्रसंकोचात् विद्याविद्येश्वररूपतां भजन्ते। मायायां पुनः स्फुटीभूतभेदविभागा मायीयवर्णतां भजन्ते, ये पश्यन्तीमध्यमावैखरीषु व्यावहारिकत्वम् आसाद्य बहीरूपतत्त्व-स्वभावतापत्तिपर्यन्ताः ते च मायीया अपि शरीरकल्पत्वेन यदा दृष्यन्ते, यदा च तेषाम् उक्तनयैरेतैः जीवितस्थानीयैः शुद्धैः परामर्शैः प्रत्युज्जीवनं क्रियते तदा ते सवीर्या भवन्ति, ते च तादृशा भोगमोक्षप्रदाः, इत्येवं सकलपरामर्शविश्रान्ति मात्ररूपं प्रतिबिम्बितसमस्ततत्त्वभूतभुवनभेदम् आत्मानं पश्यतो निर्विकल्पतया शांभवेन समावेशेन जीवन्मुक्तता। अत्रपि पूर्ववत् न मन्त्रादियन्त्राणा काचिदिति ।

Thus, *visarga* is the power belonging to the Lord capable of creating the universe.[25] When that reality is cognized as integrated reflective consciousness, then the Lord alone shines. On the other hand, if that reality is cognized as being divided into consonants and vowels, then it is known as the 'possessor of power' (*śaktimān*) and *śakti* herself. When that reality is cognized as eightfold *parāmarśa* along with *cakreśvara* (the letter *kṣa*), then it is divided into nine groups. Furthermore, if one cognizes that same reality placing the emphasis on each and every individual *parāmarśa,* then it is divided into fifty. Finally, when that reality is cognized as existing with possible subtle divisions, then the number becomes eighty-one.

In reality, reflective cognitions (*parāmarśas*) are only six.[26] However, on account of expansion and contraction they become twelve and thus nourish the fullness of the Lord, as the possessor of all the *śaktis*. All these *śaktis* of the Lord, being of the nature of reflecting cognitions, are known as *Kālikās,*[27] divine goddesses. These pure reflective cognitions are energies by nature, which on the level of pure knowledge (*śuddhavidyā*) appear as *vidyā* (*mantra*) and *vidyeśvara* (*mantreśvara*), as supreme and nonsupreme

because of the limitation which was created by the slight emergence of *māyā*. However, they appear divided into distinctive groups and function as letters belonging to *māyā*.

When these syllables finally descend through the stages of *paśyantī, madhyamā,* and *vaikharī*[28] and assume the nature of external categories, then they take on the role of worldly transactions. Although on this level they are syllables belonging to *māyā* and are seen as bodies (that is, devoid of life), when by means of the aforesaid ingenuity they are enlivened by pure reflective cognitions,[29] which symbolize their very life, then they become invigorated. If they become invigorated, then they are capable of giving liberation and/or enjoyment. When one conceives oneself as the single resort of all possible reflective cognitions in which the entire multitudes of principles (*tattvas*), beings, and regions are reflected, one attains liberation while living through the absorption born of *śāmbhu,*[30] which is free from determinate knowledge. For attaining this type of absorption, as in the case of *anupāya,* there is no need whatsoever for adopting painful procedures such as the use of *mantras,* and other such practices.[31]

अन्तर्विभाति सकलं जगदात्मनीह
यद्वद्विचित्ररचना मुकुरान्तराले ।
बोधः परं निजविमर्शरसानुवृत्त्या
विश्वं परामृशति नो मुकुरस्तथा तु ।।

> The entire universe is shining on the clear inner core of the Self. The multifarious forms shine on the surface of the mirror, but the mirror is not aware of them. On the other hand, supreme consciousness, by means of continuous flow of its own delight of self-consciousness, reflects the universe.

चतुर्थमाह्निकम् ।
अथ शाक्तोपायः

तत्र यदा विकल्पं क्रमेण संस्कुरुते समनन्तरोक्तस्वरूपप्रवेशाय, तदा

भावनाक्रमस्य सत्तर्कसदागमसद्गुरूपदेशपूर्वकस्य अस्ति उपयोगः । तथाहि-विकल्पबलात् एव जन्तवो बद्धम् आत्मानम् अभिमन्यन्ते, स अभिमानः संसारप्रतिबन्धहेतुः, अतः प्रतिद्वन्द्विरूपो विकल्प उदितः संसारहेतुं विकल्पं दलयति इति अभ्युदयहेतुः । स च एवं-रूपः समस्तेभ्यः परिच्छिन्नस्वभावेभ्यः शिवान्तेभ्यः तत्त्वेभ्यो यत् उत्तीर्णम्, अपरिच्छिन्नसंविन्मात्ररूपं तदेव च परमार्थः, तत् वस्तु व्यवस्थास्थानं, तत् विश्वस्य ओजः, तेन प्राणिति विश्वम्, तदेव च अहम्, अतो विश्वोत्तीर्णो विश्वात्मा च अहम् इति । स च अयं मायान्धानां न उत्पद्यते सत्तर्कादीनाम् अभावात् । वैष्णवाद्या हि तावन्मात्र एव आगमे रागतत्त्वेन नियमिता इति न ऊर्ध्वदर्शनेऽपि तदुन्मुखतां भजन्ते, ततः सत्तर्कसदागमसद्गुरूपदेशद्वेषिण एवं । यथोक्तं पारमेश्वरे

'वैष्णवाद्याः समस्तास्ते विद्यारागेण रञ्जिताः ।
न विन्दन्ति परं तत्त्वं सर्वज्ञज्ञानवर्जिताः ।।' इति ।

Chapter Four

When, for the purpose of attaining one's own innate nature (*sva-bhāva*), thought constructs[32] are gradually purified,[33] as described in the previous chapter, the course of meditation (*bhāvanā*), preceded by right reasoning, study of appropriate *āgama* texts, and instruction by a teacher, becomes essential. It is because of the power of thought constructs (*vikalpa*) that living beings wrongly conceive of themselves[34] as bound. A firm conviction (*abhimāna*) regarding one's own nature becomes the cause of freedom from *saṁsāra*. When this new *vikalpa* arises,[35] it neutralizes those *vikalpas* which are the cause of bondage. This new *vikalpa* becomes the cause of ascent (*abhyudaya*), enabling one to attain his or her own innate nature. This is as follows: The supreme reality is unlimited by nature and consists of an undivided singularity of consciousness. It transcends all the principles of limited nature which terminate in Śiva. This renders stability to all and is the vitality of the universe. Through it the universe 'throbs' with life, and that is "I" (*aham*). Therefore, I am both transcendent

and immanent. This kind of conviction, however, does not arise in those blinded by *māyā,* because they lack right reasoning (*sat-tarka*), etc. Vaiṣṇavas and others are restricted to their own scriptures by the principle of attachment (*rāga*). For this very reason, they show no interest in studying superior *āgamas* in spite of their being available. In this way, they show jealousy in regard to right reasoning, right scriptures (*āgama*), and the correct instruction of a teacher. As it is said in the *Parameśvara Āgama:*

> All the Vaiṣṇavas, etc., are restricted by their attachment to limited knowledge. They fail to understand the nature of the supreme reality only because they are devoid of knowledge emerging from omniscience.

तस्मात् शांभवदृढशक्तिपाताविद्धा एव सदागमादिक्रमेण विकल्पं संस्कृत्य परं स्वरूपं प्रविशन्ति । ननु इत्थं परं तत्त्वं विकल्प्यरूपं स्यात् ?, मैवम् - विकल्पस्य द्वैताधिवासभङ्गमात्रे चरितार्थत्वात्, परं तत्त्वं तु सर्वत्र सर्वरूपतया स्वप्रकाशमेव इति न तत्र विकल्पः कस्यैचित् उपक्रियायै खण्डनायै वा˙ तत्र अतिदृढशक्तिपाताविद्धस्य स्वयमेव सांसिद्धिकतया सत्तर्क उदेति, योऽसौ देवीभिः दीक्षित इति उच्यते । अन्यस्य आगमक्रमेण इत्यादि सविस्तरं शक्तिपातप्रकाशने वक्ष्यामः । किं तु गुरोरागमनिरूपणे व्यापारः, तथाविधविकल्पप्रबन्ध एव सत्तर्क इति उक्तः, स एव च भावना भण्यते अस्फुटत्वात् भूतमपि अभूतमिवस्फुटत्वापादनेन भाव्यते यया इति । न च अत्र सत्तर्कात् शुद्धविद्याप्रकाशरूपात् ऋते अन्यत् योगाङ्गं साक्षात् उपायः,- तपःप्रभृतेः नियमवर्गस्य, अहिंसादेश्च यमप्रकारस्य, पूरकादेः प्राणायामवर्गस्य वेद्यमात्रनिष्ठत्वेन क इव संविदि व्यापारः । प्रत्याहारोऽपि करणभूमिमेव सातिशयं कुर्यात्, ध्यानधारणासमाधयोऽपि यथोत्तरम् अभ्यासक्रमेण निर्वर्त्यमाना ध्येयवस्तुतादात्म्यं ध्यातुः वितरेयुः । अभ्यासश्च परे तत्त्वे शिवात्मनि स्वस्वभावे न संभवत्येव । संविद्रूढस्य प्राणबुद्धिदेहनिष्ठीकरणरूप ो हि अभ्यासः-भारोद्वहनशास्त्रार्थबोध-नृत्ताभ्यासवत्, संविद्रूपे तु न किंचित् आदातव्यं न अपसरणीयम् इति कथम् अभ्यासः ।

Therefore, only those keenly touched by the energy of Śiva,

after following the path of right *āgama,* etc., purify their *vikalpas* and enter the supreme reality.[36] Here a question can be asked: If this is so, shouldn't the supreme reality also be a form of determinate knowledge (*vikalpa*)? The answer to this question is, "certainly not," because determinate knowledge fulfills its purpose simply by removing the impressions of duality.

The supreme reality is everywhere; it is omniform and self-manifesting. The forms of determinate knowledge are not capable of either lending any support to it or refuting it. Right reasoning (*sattarka*) spontaneously arises in a person keenly touched by *śakti.* It is said that this kind of person is initiated by the Goddesses.

In the case of others, the form of right reasoning arises by the study of scriptures, and so forth. This topic will be discussed at length in the section entitled *Śaktipātaprakāśana.* However, at this point it will suffice to say that the role of the teacher is to select an appropriate *āgama* text for a disciple to study. The role of *āgama,* on the other hand, is to give rise to the proper type of *vikalpa* (*śuddha-vikalpa*), which is instrumental in generating the series of homogeneous thoughts free from doubt. This series of homogeneous determinate thoughts is called right reasoning (*sattarka*), and this right reasoning is called meditation (*bhāvanā*). Through *bhāvanā*[37] past objects [objects that have gone to rest in the past] that were indistinct, are now made as if present by rendering them distinct. In this context we can say that no other direct means but reasoning, which is the light of pure knowledge, can serve as the limb of *yoga.* For example, *tapas,* etc., belonging to the *niyama* group, *ahiṁsa,* etc., belonging to the *yama* group,[38] various types of *prāṇāyāma,* etc., all are finally based in objective existence. Therefore, what could be their role in regard to consciousness? Even *pratyāhārā*[39] only renders excellence on the level of senses, that is, the instruments of knowledge and action. In the same way, *dhāraṇā, dhyāna,* and *samādhi,* if practiced gradually and in this particular order, could grant to the meditator the identification with the object of his meditation. However, meditation or practice on the supreme reality, which is identical

with Śiva and is one's own innate nature, is not at all possible. The practice of one who is established in consciousness is the process of steadily establishing *prāṇa,* intellect, and body in it. This is not unike carrying a burden, studying the real meaning of *śāstras,* or practicing dance. In the case of consciousness, however, nothing can be added or taken away from it.[40] Therefore, how can practice (in regard to consciousness) be possible?

किं तर्केणापि इति चेत्, उक्तमत्र द्वैताधिवासनिरासप्रकार एव अयं न तु अन्यत् किंचिदिति । लौकिकेऽपि वा अभ्यासे चिदात्मत्वेन सर्वरूपस्य तस्य तस्य देहादेः अभिमतरूपताप्रकटीकरणं तदितररूपन्यग्भावनं च इति एष एव अभ्यासार्थः । परतत्त्वे तु न किंचित् अपास्यम् इति उक्तम् । द्वैताधिवासोऽपि नाम न कश्चन पृथक् वस्तुभूतः अपि तु स्वरूपाख्यातिमात्रं तत्, अतो द्वैतापासनं विकल्पेन क्रियत इत्युक्तेः । अयं परमार्थः-स्वरूपं प्रकाशमानम् अख्यातिरूपत्वं स्वयं स्वातन्त्र्यात् गृहीतं क्रमेण प्रोज्झ्य विकासोन्मुखम्, अथ विकसितम् इत्येनेन क्रमेण प्रकाशते, तथा प्रकाशनमपि परमेश्वरस्य स्वरूपमेव, तस्मात् न योगाङ्गानि साक्षात् उपायः । तर्कं तु अनुगृह्णीयुरपि, सत्तर्क एव साक्षात् तत्र उपायः, स एव च शुद्धविद्या, स च बहुप्रकारतया संस्कृतो भवति, तद्यथा-यागो होमो जपो व्रतं योग इति,

Now the question arises: "If this is so, then what can be accomplished by right reasoning?" We have already answered this question by saying that the role of right reasoning is only to remove the impressions of duality and nothing else whatsoever. As everything is of the nature of consciousness, the main purpose of even ordinary practice is to create the desired form in the body, *prāṇa,* etc., and put the undesired form in a subordinated place. However, it has already been explained that nothing can be taken away from the supreme reality. Even the impression of duality is not something different from consciousness. It is merely ignorance of one's own essential nature. Therefore, it was said that duality is removed by pure determinate thought (*śuddha-vikalpa*). The supreme essential nature has an innermost nature (*svabhāva*) that is self-shining, which assumes the state of ignorance through its

own freedom. Then gradually, by forsaking it, it first becomes intent on blossoming, then it begins to blossom, and finally it becomes fully blossomed. Thus, by manifesting [literally 'shining'], following this sequential order, it manifests itself in its fullness. This shining is the very nature of the Lord, and for that reason the limbs of *yoga* cannot be the direct means. However, reasoning (*tarka*) is of great importance here, and right reasoning (*sattarka*) alone is the direct means. This right reasoning is pure cognition (*śuddha-vikalpa*), which gets purified through different means, such as through oblation (*yāga*), offering of food into the fire (*homa*), repetition of *mantra* (*japa*), religious observances (*vrata*), *yoga*, etc.

तत्र भावानां सर्वेषां परमेश्वर एव स्थितिः, नान्यत् व्यतिरिक्तम् अस्ति इति विकल्परूढिसिद्धये परमेश्वर एव सर्वभावार्पणं यागः, स च हृद्यत्वात् ये संविदनुप्रवेशं स्वयमेव भजन्ते तेषां सुशकं परमेश्वरे अर्पणम् इत्यभिप्रायेण हृद्यानां कुसुमतर्पणगन्धादीनां बहिरूपयोग उक्तः। सर्वे भावाः परमेश्वरतेजोमया इति रूढिविकल्पप्राप्त्यै परमेशसंविदनलतेजसि समस्तभावग्रासरसिकताभिमते तत्तेजोपात्रावशेषत्वसहसमस्तभावविलपनं होमः । तथा उभयात्मकपरामर्शोदयार्थं बाह्याभ्यन्तरादिप्रमेयरूपभिन्नभावानपेक्षयैव एवं-विधं तत् परं तत्त्वं स्वस्वभावभूतम् इति अन्तः परामर्शनं जपः । सर्वत्र सर्वदा निरुपायपरमेश्वराभिमानलाभाय परमेश्वरसमताभिमानेन देहस्यापि घटादेरपि अवलोकनं व्रतम् । यथोक्तं श्रीनन्दिशिखायाम् '.. .. .. सर्वसाम्यं परं व्रतम् ।' इति । इत्थं विचित्रैः शुद्धविद्यांशरूपैः विकल्पैः यत् अनपेक्षितविकल्पं स्वाभाविकं परमार्थतत्त्वं प्रकाशते तस्यैव सनातनतथाविधप्रकाशमात्रतारूढये तत्स्वरूपानुसंधानात्मा विकल्पविशेषो योगः ।

Yāga is offering of all entities to the Lord for the purpose of attaining firm conviction in the form of the determinate knowledge: "All entities are firmly established in the Lord and there is nothing separate from him." For those who are spontaneously enjoyers of penetration into consciousness, it is easy to make this offering (*yāga*) to the Lord because it is pleasing to the heart. It is

with this purpose in mind that offerings such as beautiful flowers, sandal paste, etc., are prescribed to be offered externally. Offerings into consecrated fire (*homa*) is dissolution of all entities into the fire of consciousness of the Lord, who takes delight in consuming all and making them remain as the flame of fire alone. *Homa* is for the purpose of attaining this steady determinate conviction: "All entities are made of the light." Repetition of a *mantra* (*japa*) is for the purpose of enlivening reflective cognitions, but without being dependent on them existing as knowables either externally or internally, and appearing as if they are distinct from the highest reality. This kind of reflective cognition of the highest reality, which is not different from one's own Self, is called *japa*.

Religious observance (*vrata*) is the perception with firm conviction that the body, a jar, etc., are in essence identical with the Lord. This is for the purpose of attaining the supreme Self consciousness (*abhimāna*) of the Lord, which is not to be attained by any other means. As it is said in the *Śrīnandiśikhā,* "The highest vow (*vrata*) is the harmony of all." That supreme reality, which is independent from all forms of thought constructs, shines forth through various forms of determinate knowledge which possesses elements of pure knowledge (*śuddhavidyā*). *Yoga,* which is a particular type of determinate knowledge (*vikalpa*), and whose nature is the unification with one's own innate nature, exists for the purpose of establishing one firmly in that ever-shining light.

तत्र परमेश्वरः पूर्णसंवित्स्वभावः, पूर्णतैव अस्य शक्तिः,-कुलं सामर्थ्यं ऊर्मिः हृदयं सारं स्पन्दः विभूतिः त्रीशिका काली कर्षणी चण्डी वाणी भोगो दृक् नित्या इत्यादिभिः आगमभाषाभिः तत्तदन्वर्थप्रवृत्ताभिः अभिधीयते, तेन तेन रूपेण ध्यायिनां हृदि आस्ताम् इति । सा च समग्रशक्तिता दर्शनेन पूर्णतासंवित् प्रकाशते । शक्तयश्च अस्य असंख्येयाः । किं बहुना, यत् विश्वं ता अस्य शक्तयः, ताः कथम् उपदेष्टुं शक्याः इति । तिसृषु तावत् विश्वं समाप्यते, यया इदं शिवादिधरण्यन्तम् अविकल्प्यसंविन्मात्ररूपतया बिभर्ति च पश्यति च भासयति च परमेश्वरः सा अस्य श्रीपराशक्तिः । यया च दर्पणहस्त्यादिवत् भेदाभेदाभ्यां सा अस्य श्रीपरापराशक्तिः । यया परस्परविविक्तात्मना भेदेनैव सा

अस्य श्रीमदपराशक्तिः ।

The essential nature of the great Lord is the 'fullness of his consciousness' (*pūrṇasaṃvitsvābhava*). This fullness of consciousness is his Śakti,[41] which is known as body (*kula*), capacity (*sāmarthya*), wave (*ūrmi*), heart (*hṛdaya*), essence (*sāra*), vibration (*spanda*), glory of power (*vibhūti*), the three-formed goddess (*trīśikā*), the cause of *kalana* (*kālī*), one who minimizes (*karṣiṇī*), dreadful (*caṇḍī*), speech (*vāṇī*), enjoyment (*bhoga*), knowledge (*dṛk*), and the superintending deity of lunar phases (*nityā*). This Śakti is expressed by these and other appellations based on various grammatical derivations, which are technical terms used in the *āgamas*. Let this Śakti abide in any of these forms in the heart of a meditator. If this Śakti is viewed collectively, as consisting of the totality of all *śaktis,* the fullness of consciousness becomes manifest. The Lord possesses innumerable dynamic energies (*śaktis*). What more can we say? The entire universe is his *śakti*. Therefore, it is impossible to enumerate all of them in this instruction. However, the whole universe can be summed up under three main *śaktis*. The supreme energy (Śrīparāśakti) of the Lord is that *śakti* by means of which this universe, beginning with Śiva and ending with earth principle (*tattva*), is born, seen, and manifested by the Lord in indeterminate consciousness. Śrīparāparāśakti of the Lord is that *śakti* by means of which he projects the universe just like the reflection of an elephant, etc., in a mirror: as different-cum-nondifferent. The glorious Āparāśakti is that *śakti* by means of which he manifests this differentiated universe, in which all these objects appear as different from one another.

एतत् त्रिविधं यया धारणम् आत्मन्येव क्रोडीकारेण अनुसन्धानात्मना ग्रसते, सा अस्य भगवती श्रीपरैव श्रीमन्मातृसद्भावकालकार्षिण्यादिशब्दान्तर निरुक्ता । ता एताः चतस्रः शक्तयः स्वातन्त्र्यात् प्रत्येकं त्रिधैव वर्तन्ते । सृष्टौ स्थितौ संहारे च इति द्वादश भवन्ति । तथाहि -१ संवित् पूर्वम् अन्तरेव भावं कलयति, २ ततो बहिरपि स्फुटतया कलयति, ३ तत्रैव रक्तिमयतां गृहीत्वा ततः तमेव भावम् अन्तरुपसंजिहीर्षया कलयति, ४ ततश्च तदुपसंहारविघ्नभूतां

शङ्कां निर्मिणोति च ग्रसते च, ५ ग्रस्तशङ्कांशं भावभागम् आत्मनि उपसंहारेण कलयति, ६ तत उपसंहर्तृत्वं ममेदं रूपमित्यपि स्वभावमेव कलयति, ७ तत उपसंहर्तृस्वभावकलने कस्यचिद्भावस्य वासनात्मना अवस्थितिं कस्यचित् तु संविन्मात्रावशेषतां कलयति, ८ ततः स्वरूपकलनानान्तरीयकत्वेनैव करणचक्रं कलयति, ९ ततः करणेश्वरमपि कलयति, १० ततः कल्पितं मायीयं प्रमातृरूपमपि कलयति, ११ सङ्कोचत्यागोन्मुखविकासग्रहणरसिकमपि प्रमातारं कलयति, १२ ततो विकसितमपि रूपं कलयति इति एता द्वादश भगवत्यः संविदः प्रमातृन् एकं वापि उद्दिश्य युगपत् क्रमेण द्विशः त्रिश इत्यादिस्थित्यापि उदयभागिन्यः चक्रवदावर्तमाना बहिरपि मासकलाराश्यादिक्रमेण अन्ततो वा घटपटादिक्रमेणापि भासमानाः चक्रेश्वरस्य स्वातन्त्र्यं पुष्णत्यः श्रीकालीशब्दवाच्याः । कलनं च -गतिः क्षेपो ज्ञानं गणनं भोगीकरणं शब्दनं स्वात्मलयीकरणं च । यदाहुः श्रीभूतिराजगुरवः 'क्षेपाज्ज्ञानाच्च काली कलनवशतयाथ... ।' इति । एष च अर्थः तत्र तत्र मद्विरचिते विवरणे प्रकरणस्तोत्रादौ वितत्य वीक्ष्यः । न अतिरहस्यम् एकत्र ख्याप्यं, न च सर्वथा गोप्यम् इति हि अस्मद्गुरवः ।

That *śakti,* by means of which the triad of *śaktis* are born, that is, embraced (withdrawn) internally into the Lord through the process of unification (*anusandhāna*), is the glorious Parāśakti. That *śakti* (although remaining) Śrīparā is now called Śrīmātrsadbhāva,[42] Kālakarṣiṇī,[43] etc. Each of those four *śaktis,* because of their freedom, shines in threefold manner; that is, creation, maintenance, and dissolution. In this way, the number increases to twelve.[44] This takes place in the following way:

1. First, consciousness only shapes (*kalayati*) entities (*bhāva*) within.
2. Then it projects (*kalayati*) them externally as distinct forms.
3. Then consciousness accepts external objects as something pleasant and desirable, and then it throws (*kalayati*) them internally with the desire to dissolve them within.
4. Next it creates doubt regarding various obstacles in the process of dissolution, after which it dissolves those obsta-

cles as well.

5. After this, the portion of entity shining as doubt, which is going to be dissolved, is assimilated (*kalayati*) within the self through the process of withdrawal.
6. Then it creates (*kalayati*) the agent of withdrawal and realizes it as being his own Self.
7. In the process of creating (*kalayati*) the agent of withdrawal, it creates some entities as existing in the form of impressions (*vāsanās*) and some others as existing in the form of consciousness alone.
8. Then it creates the wheel of instruments (of knowledge and action), preceded by the process of the activity of manifesting its own nature.
9. Next it shapes (*kalayati*) the lords of the instruments.
10. Then it creates (*kalayati*) the limited subject belonging to the level of *māyā*.
11. After this it creates (*kalayati*) the knowing subject, who is intent on abandoning limitations and accepting the blissful state of consciousness.
12. Next it manifests (*kalayati*) the fully bloomed form of his own Self.

Thus, the 'twelve divine Goddesses of consciousness' (*dvādaśa Bhagavatyaḥ*) manifest themselves, either to all subjects or only one, simultaneously or sequentially, either in two or three. They move in the manner of a circle like a wheel, and also shine externally in the form of months, and other minute divisions of time, the signs of zodiac, and finally in the form of pot, cloth, etc. In this way, they nourish the autonomy of the 'Lord of the Wheel' (Cakreśvara) and are expressed by the word Śrī Kālī.

The different meanings of the word *kalana*[45] are: moving, throwing [projecting], knowledge, enumeration, causing all the objects to become objects of enjoyment, sounding, and withdrawing [assimilating] the objects into oneself. As it has been stated by the teacher Śrī Bhūtirāja: "She is known as Kālī on account of projecting, knowing, and enumerating." The meaning of Kālī can

be seen in detail in various places of my *Parātrīśikā Vivaraṇa* and the monograms of my hymns. It is the tradition of my teachers that esoteric secrets should not be disclosed in one place, nor is it proper to keep them totally hidden.

तदेवम् यदुक्तं यागहोमादि तत् एवं-विधे महेश्वर एव मन्तव्यम् । सर्वे हि हेयमेव उपादेयभूमिरूपं विष्णुतः प्रभृति शिवान्तं परमशिवतया पश्यन्ति, तच्च मिथ्यादर्शनम् अवश्यत्याज्यम् अनुत्तरयोगिभिरिति, तदर्थमेव विद्याधिपतेः अनुभवस्तोत्रे महान् संरम्भः, एवं-विधे यागादौ योगान्ते च पञ्चके प्रत्येकं बहुप्रकारं निरूढिः यथा यथा भवति तथैव आचरेत्, न तु भक्ष्याभक्ष्यशुद्ध्यशुद्ध्यादिविवेचनया वस्तुधर्मोज्झितया कल्पनामात्रसारया स्वात्मा खेदनीयः इति उक्त श्रीपूर्वादौ, न हि शुद्धिः वस्तुनो रूपं नीलत्ववत्, अन्यत्र तस्यैव अशुद्धिचोदनात्, दानस्येव दीक्षितत्वे, चोदनातः तस्य तत् तत्र अशुद्धम् इति चेत् चोदनान्तरेऽपि तुल्यं, चोदनान्तरम् असत् - तद्बाधितत्वात् इति चेत् न, शिवचोदनाया एव बाधकत्वं युक्तिसिद्धं सर्वज्ञानोत्तराद्यनन्तागमसिद्धं च इति वक्ष्यामः । तस्मात् वैदिकात् प्रभृति पारमेश्वरसिद्धान्ततन्त्रकुलोच्छुष्मादिशास्त्रोक्तोऽपि यो नियमो विधिः वा निषेधो वा सोऽत्र यावदकिंचित्कर एव इति सिद्धम् । तथैव च उक्तं श्रीपूर्वादौ, वितत्य तन्त्रालोकात् अन्वेष्यम्।

यो निश्चयः पशुजनस्य जडोऽस्मि कर्म-
संपाशितोऽस्मि मलिनोऽस्मि परेरितोऽस्मि ।
इत्येतदन्यदृढनिश्चयलाभसिद्ध्या
सद्यः पतिर्भवति विश्ववपुश्चिदात्मा ।।
यथा यथा निश्चय ईदृगाप्यते
तथावधेयं परयोगिना सदा ।
न वस्तुयाथात्म्यविहीनया दृशा
विशङ्कितव्यं शिशुदेशनागणैः ।।'

All that has been stated about *yāga, homa,* and so on, should be understood to be only for Maheśvara.[46] All perceive those very things that are to be avoided as those that are to be accepted, and also perceive everything from Viṣṇu to Śiva as Paramaśiva. This

kind of view is wrong and it should be rejected by *yogins* following the path of the Absolute (*anuttarayogins*). For this very purpose, Vidyādhipati has made great effort in his monograms entitled "*AnubhāvaStotra.*"

Thus, in each of these five, beginning with *yāga* and ending with *yoga,* there are different levels of steadiness to be attained.[47] One should act in such a way that one may attain a steady conviction in them. This kind of *yogin* should not think, "This food is sanctioned and this food is prohibited, or this is pure and this is impure," and in this way cause suffering to his own self. Purity, impurity, etc., are not invariable properties belonging to the object, but in essence, products of the imagination. Thus, it is stated in the *Śrīpūrva:*[48] "Purity is not the essential attribute of an object in the same way as the property of being blue, etc., is not the essential nature of an object, for it has been stated to be impure on other occasions." In (the case of) an offering of gifts to one who has been initiated, if it is argued that because of directive statement (*codana*), this offering of gifts is impure with reference to that (directive statement), then it is similar to some other directive statement (*codanāntara*) which may contradict the former, but such a contradictory directive statement is unreal because of [this] incongruity—if it is so argued, then we say, "no," that is not right. The directive statement uttered by Lord Śiva himself is sufficiently forceful to annul other directive precepts. It is well-supported by logical reasoning, and also [well-established] in numberless *āgamas* like the *Sarvajñānottara* and others. We shall speak of it later in the sequel. Therefore, the rule which is enjoined, in the scriptures, as the precept to be followed and the thing that is to be prohibited, beginning from the Vedas down to the Tantras of the Lord as understood by the Siddhāntins, such as *Kulocchuṣma* and others, serves no purpose in this context; therefore the truth of the matter is established. In the *Śrīpūrva* and other texts it has been so stated. One should seek a detailed account of it in the *Tantrāloka* and other texts.

Bound souls possess a firm conviction of the follow-

ing nature: "I am dull, I am much-enticed by the bonds of past deeds, I am impure, I am led by others." Upon perfect attainment of a firm conviction contrary and distinct from the above, the same bound soul immediately becomes the Lord (*pati*) with the immanent form of pure consciousness.

The perfect *yogin* should always be mindful that a firm conviction of the aforesaid nature should be attained. He should not endanger himself with doubts [arising from] notions lacking the true nature of things, or by the unsound precepts of dullards.

अथ पञ्चमम् आह्निकम् ।

अथाणवोपायाः

तत्र यदा विकल्पः स्वयमेव संस्कारम् आत्मनि उपायान्तरनिरपेक्षतयैव कर्तुं प्रभवति, तदा असौ पाशवव्यापारात् प्रच्युतः शुद्धविद्यानुग्रहेण परमेशशक्तिरूपताम् आपन्न उपायतया अवलम्ब्यमानः शाक्तं ज्ञानम् आविर्भावयति । तदेतच्च निर्णीतम् अनन्तर एव आह्निके । यदा तु उपायान्तरम् असौ स्वसंस्कारार्थं विकल्पोऽपेक्षते, तदा बुद्धिप्राणदेहघटादिकान् परिमितरूपान् उपायत्वेन गृह्णन् अणुत्वं प्राप्त आणवं ज्ञानम् आविर्भावयति, तत्र बुद्धिः ध्यानात्मिका, प्राणः स्थूलः सूक्ष्मश्च, आद्य उच्चारणात्मा, उच्चारणं च नाम पञ्च प्राणाद्या वृत्तयः, सूक्ष्मस्तु वर्णशब्दवाच्यो वक्ष्यते, देहः संनिवेशविशेषात्मा करणशब्दवाच्यः, घटादयो बाह्याः कुम्भस्थण्डिललिङ्गपूजाद्युपायतया कीर्तयिष्यमाणाः । तत्र ध्यानं तावत् इह उचितम् उपदेक्ष्यामः, यत् एतत् स्वप्रकाशं सर्वतत्त्वान्तर्भूतं परं तत्त्वम् उक्तं, तदेव निजहृदयबोधे ध्यात्वा, तत्र प्रमातृप्रमाणप्रमेयरूपस्य वह्न्यर्कसोमत्रितयस्य संघट्टं ध्यायेत् यावत् असौ महाभैरवाग्निः ध्यानवातसमिद्धाकारः संपद्यते, तस्य प्राक्तनशक्तिज्वालाद्वादशकपरिवृतस्य चक्रात्मनः चक्षुरादीनाम् अन्यतमसुषिरद्वारेण निःसृतस्य बाह्ये ग्राह्यात्मनि विश्रान्तं चिन्तयेत्, तेन च विश्रान्तेन प्रथमं तद्बाह्यं सोमरूपतया सृष्टिक्रमेण प्रपूरितं, ततः अर्करूपतया स्थित्या

अवभासितं, ततोऽपि संहारवह्निरूपतया विलापितं, ततः अनुत्तरात्मताम् आपादितं ध्यायेत् । एवं तच्चक्रं समस्तबाह्यवस्त्वभेदपरिपूर्णं संपद्यते । ततो वासनाशेषानपि भावान् तेन चक्रेण इत्थं कृतान् ध्यायेत् । एवम् अस्य अनवरतं ध्यायिनः स्वसंविन्मात्रपरमार्थान् सृष्टिस्थितिसंहारप्रबन्धान् सृष्ट्यादिस्वातन्त्र्यपरमार्थत्वं च स्वसंविदो निश्चिन्वतः सद्य एव भैरवीभावः । अभ्यासात् तु सर्वेप्सितसिद्ध्यादयोऽपि ।

स्वप्रकाशं समस्तात्मतत्त्वं मात्रादिकं त्रयम् ।
अन्तःकृत्य स्थितं ध्यायेद्धृदयानन्दधामनि ।।
तद्द्वादशमहाशक्तिरश्मिचक्रेश्वरं विभुम् ।
व्योमभिर्निःसरद्बाह्ये ध्यायेत्सृष्ट्यादिभावकम् ।।
तद्ग्रस्तसर्वबाह्यान्तर्भावमण्डलमात्मनि ।
विश्राम्यन्भावयेद्योगी स्यादेवं स्वात्मनः प्रथा ।।

इति संग्रहश्लोकाः । इति ध्यानम् ।

Chapter Five

When a discursive thought (*vikalpa*) is capable of purifying itself in itself without depending on other means, it loses the functionality which is commonly associated with bonded beings (*paśu*).[49] Then, by the grace of pure knowledge (*śuddhavidyā*), it (*vikalpa*) becomes transformed into the energy of the great Lord, and after taking recourse to it as the 'means' (*upāya*), it becomes capable of manifesting the knowledge belonging to *śakti* (*śākta*). This process was explained in the previous chapter.

When, for the purification of discursive thought (*vikalpa*), one needs to rely on the 'means' (*upāya*), then he or she can take recourse in the intellect (*buddhi*), *prāṇa,* body, jar, and other external objects of a limited nature.[50] By doing this, one descends to the level of an atom (*aṇu*) and causes the 'knowledge of limited nature' (*āṇava*) to manifest in his soul. On that level the *buddhi* possesses a meditative nature, and *prāṇa* is of two kinds:[51] gross and subtle. The former is of the nature of moving upward

(*uccāraṇa*). This moving upward possesses five modalities: *prāṇa, apāna, samāna, udāna,* and *vyāna*. The subtle form of *prāṇa* is denoted by the syllabic sound (*varṇa*), which will be explained later. The body, possessing a specific type of arrangement, is denoted by the word *karaṇa*.[52] Jars and so forth are external objects, which will be described as the means for the purpose of worshipping the altar and the phallic form (*liṅga*).

Among all of these means, it is appropriate to give instruction regarding meditation first. It has already been pointed out that the self-shining supreme reality exists externally in all the principles (*tattvas*). Having meditated on that supreme reality in the heart of one's own consciousness,[53] one should then meditate on the close union of the three, which are fire, the sun, and the moon. In this context, fire stands for the knowing subject, the sun for the instrument of knowledge, and the moon for the knowable objects. One should meditate in this way as long as Bhairava's fire is not manifested by the fanning of the air in the form of meditation. This fire is to be conceived as being encompassed by the aforesaid twelve flames of energy,[54] assuming the form of the "wheel," out of which these energies emerge through one of the outlets, such as the eyes, and take their repose on the objective level. While it is resting [on the objective level], one should first conceive of it as being externally replenished by the moon in the order of creation. Then, it should be conceived of as being made manifest by the sun in the order of maintenance. Further, it should be conceived as being made to dissolve by the all-encompassing fire of withdrawal.[55] Finally, it should be conceived of as being merged into transcendence in order to become one with it. In this way, the "wheel" attains fullness with no difference from objective existence. Then, one should meditate by means of that "wheel" on the residual traces that remain from the entities, and should dissolve them in a similar fashion.[56] The person who persists with this practice of meditation attains the firm conviction that the series of creation, maintenance, and dissolution are in essence nothing but his own consciousness, which in reality is freedom (*svātantrya*),

shining as creation belonging to one's own innate consciousness. In this way, one realizes the state of Bhairava without delay. However, it is only through practice that one attains all sorts of desired goals.

> One should meditate in the blissful and luminous abode of one's heart as the self-manifest, integral unity of the Self consisting of three, that is, knower, knowledge, and object of knowledge, having brought them into the core of his heart.
>
> One should meditate on the Lord, the all-pervading One, the Lord of the "wheel" presiding over those twelve powers of its rays, who is emerging outwardly through the outlets (voids, *vyoma*), and is the agent of creation, and so on.
>
> The *yogin* should meditate on the totality of entities, both external and internal, which have been dissolved into the Self and are going to take repose (*viśrānti*) therein. Thus, the light of the Self shines forth.

अथ उच्चारः ।

तत्र प्राणम् उच्चिचारयिषुः पूर्वं हृदय एव शून्ये विश्राम्यति, ततो बाह्ये प्राणेदयात्, ततोऽपि बाह्यं प्रति अपानचन्द्रापूरणेन सर्वात्मतां पश्यति, ततः अन्यनिरकाङ्क्षो भवति, ततः समानोदयात् संघट्टविश्रान्तिम् अनुभवति, तत उदानवह्न्युदये मातृमेयादिकलना ग्रसते । तद्ग्रासकवह्निप्रशमे व्यानोदये सर्वावच्छेदवन्ध्यः स्फुरति । एवं शून्यात् प्रभृति व्यानान्तं या एता विश्रान्तयः ता एव निजानन्दो, निरानन्दः, परानन्दो, ब्रह्मानन्दो, महानन्दः, चिदानन्द इति षट् आनन्दभूमय उपदिष्टाः, यासाम् एकः अनुसंधाता उदयास्तमयविहीनः अन्तर्विश्रान्तिपरमार्थरूपो जगदानन्दः । तत एतासु उच्चारभूमिषु प्रत्येकं द्व्यदिशः सर्वशो वा विश्राम्य अन्यत् तद्देहप्राणादिव्यतिरिक्तं विश्रान्तितत्त्वम् आसादयति । तदेव सृष्टिसंहारबीजोच्चारणरहस्यम् अनुसंदधत् विकल्पं संस्कुर्यात्, आसु च विश्रान्तिषु प्रत्येकं पञ्च अवस्था भवन्ति प्रवेशतारताम्यात्। तत्र प्रागानन्दः पूर्णतांशस्पर्शात्, तत उद्भवः क्षणं निःशरीरतायां रूढेः, ततः कम्पः

स्वबलाक्रान्तौ देहतादात्म्यशैथिल्यात्, ततो निद्रा बहिर्मुखत्वविलयात् । इत्थम् अनात्मनि आत्मभावे लीने स्वात्मनः सर्वमयत्वात् आत्मनि अनात्मभावे विलीयते इति, अतो घूर्णिः महाव्याप्त्युदयात् । ता एता जाग्रदादिभूमयः त्रिकोणकन्दहृत्तालूर्ध्वकुण्डलिनीचक्रप्रवेशे भवन्ति । एवम् उच्चारविश्रान्तौ यत् परं स्पन्दनं गलिताशेषवेद्यं, यच्च उन्मिषद्वेद्यं, यच्चउन्मिषितवेद्यं, तदेव लिङ्गत्रयम्, वक्ष्यामः स्वावसरे । परं चात्र लिङ्गं योगिनीहृदयम् । तत्र मुख्या स्पन्दनरूपता संकोचविकासात्मतया यामलरूपतोदयेन विसर्गकलाविश्रान्तिलाभात् इत्यलम् । अप्रकाशः अत्र अनुप्रवेशः ।

पूर्वं स्वबोधे तदनु प्रमेये
विश्रम्य मेयं परिपूरयेत ।
पूर्णेऽत्र विश्राम्यति मातृमेय-
विभागमाश्वेव स संहरेत् ।।
व्याप्त्याथ विश्राम्यति ता इमाः स्युः
शून्येन साकं षडुपायभूम्यः ।
प्राणादयो व्यानन्नपश्चिमास्त-
ल्लीनश्च जाग्रत्प्रभृति प्रपञ्चः ।।
अभ्यासनिष्ठोऽत्र तु सृष्टिसंहृद् -
विमर्शधामन्यचिरेण रोहेत् ।
इति आन्तरश्लोकाः । इति उच्चारणम् ।

Now, the topic related to the 'upward movement' (*uccāraṇa*) of the vital energy (*prāṇa*):

One desirous of moving his vital energy upward (*uccāra*) should first make it rest (*viśrānti*) in the heart,[57] the void, and then through the rising of *prāṇa* should have it rest in external objects. *Prāṇa* should rise there while being replenished by the moon of *apāna,* by means of which one experiences one's all-inclusive nature and becomes indifferent to everything distinct from the Self. With the rise of *samāna,* balanced energy, one experiences the state of unification of all objects, which then rest in a state of repose. Then, with the rise of the fire of *udāna,* the limit-

ing distinction between subjectivity and objectivity is dissolved. With this consuming fire, which devours objects, knower, and knowledge, and with the subsiding and rising of *vyāna,* the highest knower, free from limitation, becomes manifest. Thus, it is explained that all the 'stages of rest' (*viśrānti*) beginning with void (*śūnya*) and ending with *vyāna*, are all different stages of bliss. They are as follows: *nijānanda*,[58] *nirānanda,*[59] *parānanda,*[60] *brahmānanda,*[61] *mahānanda,*[62] and *cidānanda.*[63] Universal bliss (*jagadānanda*) is the one blissful state, which unifies all the other six states mentioned above. This universal bliss is free from rising and setting, and is repose in one's own Self. One should take rest, either in two [different] ways or in every respect, on one of the five *prāṇas* in any of the stages of *uccāraṇa.* By doing this, one is able to attain the reality of the 'truth of repose' (*viśrāntitattvam*), which is different from body, *prāṇa,* and so on. This is indeed the secret of pronouncing the seed *mantras* of creation "*sa*" and dissolution "*ha*." By continued unification of these two syllables one should purify discursive thoughts (*vikalpa*).

The above-mentioned 'stages of rest' have five stages, each of which depends on the comparative proficiency of the practitioner in absorption. However, if one is well practiced in the above means, then the 'bliss comes in the beginning' (*pragānanda*)[64] because of the glimpse of the fullness of the Absolute. As a result of this, an 'upsurge' (*udbhava*) takes place for a moment as one gains the firm conviction that he is free from the body. After this, 'shaking' (*kampa*) follows because the conviction that the Self is identical to the body has been loosened by the overpowering nature of one's 'potentiality' (*bala*). This is followed by the 'void of sleep' (*nidrā*) as the tendency toward externality disappears. In this way, the notion of the self dissolves in the nonself, and the notion of the nonself dissolves in the Self because the Self is of the nature of all. Then the *yogin* experiences 'great expansion' (*mahāvyāpti*), having 'firmly rooted himself in the truth' (*satyapada*), upon which a 'whirl' (*ghūrṇi*) takes place. All of these are the stages of the states of consciousness, which begin with the 'waking state' (*jāgrat*),[65]

and end with the state 'beyond the fourth' (*turyātīta*).

These stages become manifest when a *yogin* enters the triangle, i.e., the 'bulb' (*kanda*), the heart, and the palate *cakras*, and the higher 'coiled state' of *śakti* (*ūrdhvakuṇḍalinī*). That state, where the 'moving upward' (*uccāra*) of the vital energy has its repose (*viśrānti*), where the entity of knowables has dissolved into a 'transcendent vibration' (*paraṃspandam*), where knowables appear in a budding state, and where they where they have fully blossomed, [that state] is known as threefold *liṅga*.[66] The nature of this threefold *liṅga* will be described when the occasion for that arises. The highest *liṅga* according to this system is called 'Heart of *Yoginī*' (*Yoginīhṛdaya*). Of the above, the principal one is characterized by vibration. When this vibration expresses itself in the form of contraction and expansion with the nature of the 'unity of the two' (*yāmala*), it attains repose with the form of the 'subtle emission' (*visargakalā*). Here, I should stop revealing esoteric secrets. The entrance into it (*samāveśa*), however, remains unrevealed.

> In the beginning, one remains steadily established in one's own innate consciousness; then by 'repose in the object' (*prameye viśrāmya*), one fills the knowable. Then he quickly dissolves the distinctions of subjectivity and objectivity, and takes rest.
>
> Through expansion one experiences repose [(*viśrānti*)] on different levels. These levels are six, along with the void (*śūnya*), and as such they serve as the means. Waking and other states remain merged in this fivefold *prāṇa*, beginning with *prāṇa* and ending with *vyāna*.
>
> One well established in the above is able to ascend to (or become established in) the abode of the creation and dissolution of 'self-awareness' (*vimarśa*).

अथ सूक्ष्मप्राणात्मा वर्णः ।

अस्मिन् एव उच्चारे स्फुरन् अव्यक्तानुकृतिप्रायो ध्वनिः वर्णः, तस्य

सृष्टिसंहारबीजे मुख्यं रूपं, तदभ्यासात् परसंवित्तिलाभः, तथाहि-कादौ मान्ते साच्के अनच्के वा अन्तरुच्चारिते स्मृते वा समविशिष्टः संवित्स्पन्दस्पर्शः, समयानपेक्षित्वात् परिपूर्णः, समयापेक्षिणोऽपि शब्दाः तदर्थभावका मनोराज्यादिवत् अनुत्तरसंवित्स्पर्शात् एकीकृतहृत्कण्ठोष्ठो द्वादशान्तद्वयं हृदयं च एकीकुर्यात् इति वर्णरहस्यम् । अन्तःस्फुरद्विमर्शानन्तरसमुद्भूतं सितपीताद्यन्तरं वर्णम् उद्भाव्यमानं संविदम् अनुभावयति इति केचित् ।

वाच्यविरहेण संवित् -
स्पन्दादिन्द्वर्कगतिनिरोधाभ्याम् ।
यस्य तु समसंप्रवेशात्
पूर्णा चिद्बीजपिण्डवर्णविधौ ।।

इति आन्तरश्लोकः । इति वर्णविधिः । करणं तु मुद्राप्रकाशने वक्ष्यामः ।

विकल्पः कस्यापि स्वयमनुपयन्पूर्णमयता -
मुपायात्संस्कारं व्रजति स उपायोऽत्र बहुधा
।धियि प्राणे देहे तदनु बहिरित्याणवतया
स निर्णीतो नैषां परफलविधौ कापि हि भिदा।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे आणवप्रकाशनं नाम पञ्चममाह्निकम् ।।

Now on the topic of 'syllabic sound' (*varṇa*), which is of the nature of subtle vital energy:

In that '*upward* movement' (*uccāra*) of the vital energy, there is a sound (*dhvani*), which is continuously sounding as if it is imitating the unmanifest.[67] This sound is called 'syllabic sound' (*varṇa*). The most important characteristics of this syllable are the seed *mantras* of creation "*sa*" and dissolution "*ha.*" One can attain supreme consciousness by the practice of these *mantras*. For example, when letters beginning with "*ka*" and ending with "*ma*,"[68] either with or without vowels, are merged into the core of the vital energy or simply brought to memory, then one experiences a balanced state of vibration of consciousness. This

is because the 'word,' that is, *mantra,* is free from conventional relations (*samaya*)[69] and therefore is full in every respect. Even the words which depend on convention are also capable of conveying their respective meanings according to the imagination of one's mind. After one has experienced supreme consciousness [in this way] he should bring together the heart, the throat, the lips, and the two 'ends of the twelve' (*dvādaśānta*). Then, one should unify all of them in the 'core of consciousness' (*hṛdayam*). This is the esoteric secret of this syllable (*varṇa*). Some explain that from the 'reflective consciousness'vibrating in the 'core of the heart' emerge white- and yellow-colored syllables. It is by this meditation that a *yogin* is able to realize consciousness.

> By the vibrating consciousness in absence of any object to be denoted, and by restraining the movement of both moon (*indu,* that is, *apāna*) and sun (*arka,* that is, *prāṇa*), a person, because of entering into the realm of consciousness in a balanced way, becomes fully perfect in regard to *cit, bīja,* and *piṇḍamantras*.

This is the brief summary in verse of the topics discussed in this section of Chapter Five. Here ends the elucidation of the way of the 'syllabic sound' (*varṇa*). *Karaṇa* will be explained in the *mudrā* section.

> To some, discursive thought (*vikalpa*) attains fullness without resorting to any means, and to some it is purified by taking recourse to means. The expediency in this system is manifold. It is in the intellect (*buddhi*), the vital energy (*prāṇa*) in the body, and in external objects as well. They have been explained as limited, but at the attainment of the result, how can there be any distinction?

अथ षष्ठमाह्निकम् ।

अथ बाह्यविधिः ।

स एव स्थानप्रकल्पनशब्देन उक्तः, तत्र त्रिधा स्थानं-प्राणवायुः शरीरं बाह्यं च, तत्र प्राणे तावत् विधिः, सर्वः असौ वक्ष्यमाणः अध्वा प्राणस्थः कल्यते, तस्य क्रमाक्रमकलनैव कालः, स च परमेश्वर एव अन्तर्भाति, तद्भासनं च देवस्य काली नाम शक्तिः, भेदेन तु तदाभासनं क्रमाक्रमयोः प्राणवृत्तिः । संविदेव हि प्रमेयेभ्यो विभक्तं रूपं गृह्णाति, अत एव च अवच्छेदयोगात् वेद्यतां यान्ती नभः, ततः स्वातन्त्र्यात् मेये स्वीकारौत्सुक्येन निपतन्ती क्रियाशक्तिप्रधाना प्राणनारूपा जीवस्वभावा पञ्चभी रूपैः देहं यतः पूरयति, ततोऽसौ चेतन इव भाति । तत्र क्रियाशक्तौ कालाध्वा प्राच्यभागे, उत्तरे तु मूर्तिवैचित्र्यरूपो देशाध्वा, तत्र वर्ण-मन्त्र-पदाध्वनः कालाध्वनि स्थितिः पर-सूक्ष्म-स्थूलरूपत्वात् । देशाध्वस्थितिस्तु तत्त्व-पुर-कलात्मना इति भविष्यति स्वावसरे । तत्र यद्यपि देहे सबाह्याभ्यन्तरम् ओतप्रोतरूपः प्राणः, तथापि प्रस्फुटसंवेद्यप्रयत्नः असौ हृदयात्प्रभृति इति, तत एव अयं निरूपणीयः । तत्र प्रभुशक्तिः आत्मशक्तिः यत्न इति त्रितयं प्राणेरणे हेतुः-गुणमुख्यभावात् । तत्र हृदयात् द्वादशान्तान्तं स्वाङ्गुलैः सर्वस्य षट्त्रिंशदङ्गुलः प्राणचारः निर्गमे प्रवेशे च, स्वोचितबलयत्नदेहत्वात् सर्वस्य । तत्र घटिका तिथिः मासो वर्षं च वर्षसमूहात्मा, इति समस्तः कालः परिसमाप्यते । तत्र सपञ्चांशे अङ्गुले चषक इति स्थित्या घटिकोदयः, घटिका हि षष्ट्या चषकैः तस्मात् द्वसप्तत्यङ्गुला भवति ।

Chapter Six

External Practice

This external practice is denoted by the term 'formation of the place' (*sthānaprakalpana*). According to this system, the location (*sthāna*) is threefold, i.e., vital air (*prāṇa*),[70] the body, and external objects.[71] The procedure (*vidhi*) with regard to vital air (*prāṇa*)[72] is as follows: The entire sixfold path, which will be elaborated later, is conceived as abiding in the vital air. Time (*kāla*) is the sequential and non-sequential unfoldment[73] of 'mutative activity' (*kalana*). However, it should be understood that time also exists within the Lord. The manifestation of time is caused by that *śakti* belonging to God called Kālī.[74] On the other hand, the mani-

festation of both sequence and non-sequence, which brings about external differentiation, is the modality of vital air (*prāṇavṛtti*). It is indeed consciousness alone which assumes this nature by isolating itself from the knowable.[75] As a result, consciousness assumes the form of void (*nabha*), which because of the association with limitation assumes the nature of 'knowable object' (*vedyatām*). Then consciousness, being intent on accepting the objects of knowledge because of its freedom, is as if it were falling from its original state and becoming predominantly of the nature of the 'power of activity' (*kriyā śakti*).[76] Then the form of vital activity, which is the very life of living beings, fills the body with five forms of *prāṇa*. In this way it shines as a living being.

The 'path of time' (*kālādva*) shines in the early portion of *kriyāśakti,* while the 'path of space,' characterized by a diversity of forms, shines in the later portion of *kriyāśakti*. The states of *varṇa, mantra,* and *pada* abide in the path of time because they are the supreme, subtle, and gross forms respectively. The state of the path of space (*deśādhva*) that is 'principles' (*tattvas*), the 'worlds' (*bhuvanas*), and 'subtle elements of the universe' (*kalā*) will be explained when the occasion for that arises.

Although the vital air remains interwoven inside and outside of the body, *prāṇa* moves from the heart by the perceptible effort of the knowable objects; (that is, taking *prāṇa* as the knowable object). The three *śaktis:* 'belonging to the Lord' (*prabhu śakti*), 'one's own *śakti*' (*ātmā śakti*), and 'effort' (*yatna*) are the causes of the movement of *prāṇa*. This is accomplished through their relative dominance and subordination.[77]

The length of the breath, both the inhalation and exhalation of all living beings, from Brahmā to an insect, is thirty-six digits (*aṅgulas*) if measured by (the length of) their own fingers.[78] This is because all living beings have the strength, effort, and body befitting them. The entirety of time, that is, the lunar days, months, years, and number of years, is contained in the movement of the vital air. One minute (*caṣaka*) is made up of one and one-fifth dig-

its (*aṅgula*). Following this line of measurement, one hour (*ghaṭ ikā*) arises. Therefore, counting the inhalation and exhalation of the breath, the total becomes seventy-two digits.

अथ तिथ्युदयः। सपादमङ्गुलद्वयं तुटिः उच्यते, तासु चतसृषु प्रहरः, तुट्यर्धं तुट्यर्धं तत्र संध्या, एवं निर्गमे दिनं, प्रवेशे रात्रिः, इति तिथ्युदयः।

Next, the rising of the lunar day (*tithi*) will be described. One *tuṭi* consists of two and a quarter digits. Four *tuṭis* make three hours (*prahara*). The duration of both dawn and twilight is half of a *tuṭi* each. Thus the inhalation and exhalation of one breath is known as the day and night. This is the way of the arising of the lunar day.

अथ मासोदयः। तत्र दिनं कृष्णपक्षः, रात्रिः शुक्लः, तत्र पूर्वं तुट्यर्धं अन्त्यं च तुट्यर्धं विश्रान्तिः अकालकलिताः, मध्यास्तु पञ्चदश तुटय एव तिथयः, तत्र प्रकाशो विश्रान्तिश्च इति एत एव दिननिशे। तत्र वेद्यमयताप्रकाशो दिनं, वेद्यस्य विचारयितरिलयो रात्रिः, ते च प्रकाशविश्रान्ती चिराचिरवैचित्र्यात् अनन्तभेदे, तत्साम्ये तु विषुवत्। तत्र कृष्णपक्षे प्राणार्के अपानचन्द्र आप्यायिकाम् एकामेकां कलाम् अर्पयति, यावत् पञ्चदश्यां तुटौ द्वादशान्तसमीपे क्षीणपृथग्भूतकलाप्रसरः चन्द्रमाः प्राणार्क एव लीयते। तदनन्तरं यत् तुट्यर्धं स पक्षसन्धिः। तस्य च तुट्यर्धस्य प्राच्यम् अर्धम् आमावस्यं, द्वितीयं प्रातिपदं। तत्र प्रातिपदे तस्मिन् भागे स आमावस्यो भागो यदा कासप्रयत्नावधानादिकृतात् तिथिच्छेदात् विशति तदा तत्र ग्रहणम्, तत्र च वेद्यरूपसोमसहभूतो मायाप्रमातृराहुः स्वभावतया विलापनाशक्तः केवलम् आच्छादनमात्रसमर्थः सूर्यगतं चान्द्रं अमृतं पिबति इति। प्रमातृप्रमाणप्रमेयत्रितयाविभागकारित्वात् स पुण्यः कालः पारलौकिकफलप्रदः। ततः प्रविशति प्राणेचिदर्कः एकैकया कलया अपानचन्द्रम् आपूरयति, यावत् पञ्चदशी तुटिः पूर्णिमा, तदनन्तरं पक्षसन्धिः ग्रहणं च इति प्राग्वत्, एतत् तु ऐहिकफलप्रदम्, इति मासोदयः।

Now the rising of the month will be explained. Here, the day is the dark fortnight and the night is the bright fortnight.[79] The first half and the last half of the *tuṭi* is considered as 'rest' (*viśrānti*)[80]

because it is beyond the influence of time. However, the intermediate fifteen *tuṭis* make up one fortnight. There, in these *tithis* light and rest occur, which are known as day and night. Day is when the manifestation of the knowables takes place, and night is when they dissolve into the knowing subject.[81] Day and night have infinite divisions because of the variety of prolonged and temporary duration. The 'equinox' (*viṣuvat*) is the occurrence of the balance of both. During the dark fortnight, the moon, which stands for vital energy (*apāna*), offers replenishing lunar phases (*kalā*) one after the other to the sun (*prāṇa*), until the fifteenth *tuṭi* is reached. This fifteenth *tuṭi* is adjacent to the 'end of twelve' (*dvādaśānta*), the waning moon from which all the phases have been separated and thus has become emaciated, i.e., dissolved into *prāṇa*. The *tuṭi* that follows is the conjunction of the half month (*pakśa*). The first half of that *tuṭi* is related to the night of new moon (*amāvāsya*) and the latter half to the first day of the lunar fortnight (*pratipad*). When the portion related to (*amāvāsya*) enters into the portion related to *pratipad* as a result of a conscious effort of expelling air, such as a cough, it causes a break in the length (that is, the flow) of the vital air, usually one *tithi* in duration. This is known as an eclipse (specifically, a lunar eclipse). At that time, *rāhu,* the knowing subject of *māyā,* who is inseparably associated with the object of knowledge and who is naturally incapable of obliterating, but only of veiling [the moon], drinks the nectar of the moon that abides in the sun (*prāṇa*). This is an auspicious time, capable of bestowing extraordinary results, because this is a moment in which indivisible unity of the knower, known, and knowledge takes place. When the *prāṇa* enters the realm of *apāna,* consciousness in the form of the sun fills up the *apāna* gradually in the form of the moon (offering to it) one lunar phase after the other. This process continues until the full moon (*pūrnimā*), which consists of fifteen *tuṭis,* develops. After this, the conjunction of the half moon and an eclipse takes place as described previously (solar eclipse). However, this eclipse bestows only mundane results. This is the rising of the month.

अथ वर्षोदयः । तत्र कृष्णपक्ष एव उत्तरायणं षट्सु षट्सु अङ्गुलेषु संक्रान्तिः मकरात् मिथुनान्तं । तत्र प्रत्यङ्गुलं पञ्च तिथयः, तत्रापि दिनरात्रिविभागः, एवं प्रवेशे दक्षिणायनं, गर्भत्वम्, उद्भवेच्छा, उद्बुभूषुता, उद्भविष्यत्वम्, उद्भवारम्भः, उद्भवत्ता, जन्मादिविकारषट्कं च इति क्रमात् मकरादिषु इति । तथैव उपासा अत्र फलं समुचितं करोति । अत्र च दक्षाद्याः पितामहान्ता रुद्राः शक्तयश्च द्वादशाधिपतय, इति वर्षोदयः ।

Now the rise of the year will be described. The 'dark fortnight' (*kṛṣṇa pakṣa*) is the passage of the sun to its 'northern course' (*uttarāyaṇa*). The passage of the sun from one side of the zodiac[82] to the other (*saṁkrānti*), beginning with Capricorn (*makara*) and ending with Gemini (*mithuna*), is six digits (*aṅgula*) in length. The five lunar phases (*tithi*) consist of one digit each. In these lunar phases there is also a division of days and nights.

Thus, when inhalation occurs, that is known as the passage of the sun to its southern course (*dakṣināyana*). The six changes found in living beings, i.e., the state called insemination, the will to become, the desire to be born, the state in which birth becomes imminent, starting to arise, and real appearance, are all included in the signs of the zodiac beginning with Capricorn and ending with Gemini. The other six human conditions, i.e., birth, length of life (*stithi*), transformation (*pariṇati*), growth (*vṛddhi*), decay, and death, are included in the last six signs of the zodiac. For this reason rituals performed during this particular time (according to the zodiac) bestow the appropriate results. The *rudras,* beginning with Dakṣa and ending with Pitāmahā, together with their *śaktis* are the superintending deities of the twelve signs of [the] zodiac.[83] Here ends the description of the arising of the year.

प्रत्यङ्गुलं षष्टिः तिथय इति क्रमेण संक्रान्तौ वर्षम् इत्यनेन क्रमेण प्रवेशनिर्गमयोः द्वादशाब्दोदयः, प्रत्यङ्गुलं तिथीनां शतत्रयं, समञ्चांशेऽङ्गुले वर्षं, यत्र प्राक् चषकम् उक्तम् इति गणनया संक्रान्तौ पञ्च वर्षाणि, इति अनया परिपाट्या एकस्मिन् प्राणनिर्गमप्रवेशकाले षष्ट्यब्दोदयः, अत्र

एकविंशतिसहस्राणि षट् शतानि इति तिथीनां संख्या । तावती एव अहोरात्रे प्राणसंख्या, इति न षष्ट्यब्दोदयात् अधिकं परीक्ष्यते आनन्त्यात् । तत्र मानुषं वर्षं देवानां तिथिः, अनेन क्रमेण दिव्यानि द्वादशवर्षसहस्राणि चतुर्युगम् । चत्वारि त्रीणि द्वे एकम् इति कृतात् प्रभृति तावद्भिः शतैः अष्टौ संध्याः । चतुर्युगानाम् एकसप्तत्या मन्वन्तरम्, मन्वन्तरैः चतुर्दशभिः ब्राह्मं दिनं, ब्राह्मदिनान्ते कालाग्निदग्धे लोकत्रये अन्यत्र च लोकत्रये धूमप्रस्वापिते सर्वे जना वेगवदग्निप्रेरिता जनलोके प्रलयाकलीभूय तिष्ठन्ति । प्रबुद्धास्तु कूष्माण्डहाटकेशाद्या महोलोके क्रीडन्ति । ततो निशासमाप्तौ ब्राह्मी सृष्टिः । अनेन मानेन वर्षशतं ब्रह्मायुः । तत् विष्णोः दिनं तावती च रात्रिः, तस्यापि शतम् आयुः । तत् दिनं तदूर्ध्वे रुद्रलोकप्रभो रुद्रस्य, तावती रात्रिः, प्राग्वत् वर्षं, तच्छतमपि च अवधिः । तत्र रुद्रस्य तदवसितौ शिवत्वगतिः, रुद्रस्य उक्तधिकारावधिः, ब्रह्माण्डधारकाणां तत् दिनं शतरुद्राणां, निशा तावती, तेषामपि च शतमायुः । शतरुद्राक्षये ब्रह्माण्डविनाशः। एवं जलतत्त्वात् अव्यक्तान्तम् एतदेव क्रमेण रुद्राणाम् आयुः । पूर्वस्यायुरुत्तरस्य दिनम् इति । ततश्च ब्रह्मारुद्रश्च अबाद्यधिकारिणः अव्यक्ते तिष्ठन्ति इति । श्रीकण्ठनाथश्च तदा संहर्ता । एषोऽवान्तरप्रलयः, तत्क्षये सृष्टिः । तत्र शास्त्रान्तरमुक्ता अपि सृज्यन्ते । यत्तु श्रीकण्ठनाथस्य स्वम् आयुः तत् कञ्चुकवासिनां रुद्राणां दिनं, तावती रजनी, तेषां यदायुः तत् गहनेशदिनं, तावती एव क्षपा, तस्यां च समस्तमेव मायायां विलीयते । पुनः गहनेशः सृजति । एवं यः अव्यक्तकालः तं दशभिः परार्धैः गुणयित्वा मायादिनं कथयेत्, तावती रात्रिः । स एव प्रलयः । मायाकालः परार्धशतेन गुणित ऐश्वरतत्त्वे दिनम् । अत्र प्राणो जगत् सृजति, तावती रात्रिः, यत्र प्राणप्रशमः, प्राणे च ब्रह्मबिलाधाम्नि शान्तेऽपि या संवित्, तत्राप्यास्ति क्रमः । ऐश्वरे काले परार्धशतगुणिते या संख्या, तत् सादाशिवं दिनं, तावती निशा, स एव महाप्रलयः । सदाशिवः स्वकालपरिक्षये बिन्द्वर्धचन्द्रनिरोधिका आक्रम्य नादे लीयते, नादः शक्तितत्त्वे, तत् व्यापिन्यां, सा च अनाश्रिते । शक्तिकालेन परार्धकोटिगुणितेन अनाश्रितदिनं । अनाश्रितः सामनसे पदे, यत् तत् सामनस्यं साम्यं तत् ब्रह्म । अस्मात् सामनस्यात् अकल्यात् कालात् निमेषोन्मेषमात्रतया प्रोक्तशेषकालप्रसरप्रविलयचक्रभ्रमोदयः । एकं दश शतं सहस्रम् अयुतं लक्षं नियुतं कोटिः अर्बुदं वृन्दं खर्वं निखर्वं पद्मं शङ्कुः समुद्रं

अन्त्यं मध्यम् परार्धम् इति क्रमेण दशगुणितानि अष्टादश, इति गणितविधिः। एवम् असंख्याः सृष्टिप्रलयाः एकस्मिन् महासृष्टिरूपे प्राणे, सोऽपि संविदि, सा उपाधौ, स चिन्मात्रे, चिन्मात्रस्यैव अयं स्पन्दो-यदयं कालोदयो नाम। तत एव स्वप्नसंकल्पादौ वैचित्र्यम् अस्य न विरोधावहम्। एवं यथा प्राणे कालोदयः, तथा अपानेऽपि हृदयात् मूलपीङ्गपर्यन्तम्। यथा च हृत्कण्ङ्ग-तालु-ललाट-रन्ध्र-द्वादशान्तेषु ब्रह्म-विष्णु-रुद्रेश-सदाशिवानाश्रिताख्यं कारणषट्कम्, तथैव अपानेऽपि हृत्कन्दानन्द-संकोच-विकास-द्वादशान्तेषु, बाल्य-यौवन-वार्धक-निधन-पुनर्भव-मुक्त्यधिपतय एते।

If the sixty lunar phases (*tithis*) are conceived in the breadth of each finger (*aṅgula*), then following this method of calculation, one year is conceived in the passage of the sun from one sign of the zodiac to the other. Counting in this way, in the ingoing and the outgoing breaths, the raising of twelve years takes place.[84] When in one digit (*aṅgula*) the number of lunar phases is conceived to be three hundred, then one-fifth of a digit makes one year.[85] Following this method of calculation, what was previously described as one *caṣaka,* i.e., one and one-fifth digits, then the period of five years will place in one passage of the sun from one sign of the zodiac to another (*saṁkrānti*). Following this procedure, the rising of sixty years takes place in a single inhalation and exhalation of the breath. Therefore, the number of the lunar phases is 21,600, which is the number of inhalations and exhalations of the breath in the course of one day and night. A number higher than sixty has not been examined because it borders on infinity.

Furthermore, one year for human beings is the lunar phase (*tithi*) of the gods.[86] Following this procedure, 12,000 heavenly years composes the four *yugas*. The duration of these four *yugas* is 4,000, 3,000, 2,000, and 1,000 years, beginning with *kṛtayuga*. There are eight junctions between them, which are 400, 300, 200, and 100 years in length. One *manvantara*[87] consists of 71 cycles of these four *yugas*. Fourteen of these *manvantaras* make up one day of Brahmā. At the end of this day of Brahmā, the three worlds

are burned up by the 'fire of time' (*kāla agni*). However, the upper three worlds[88] are overpowered by sleep caused by smoke. The creatures living there are propelled by the rapidly burning [cosmic] fire to a world called Jana and remain there as *pralayākala* souls. But those creatures called Kuṣmaṇḍa, Hāṭaka, and others who are properly enlightened souls continue to play in a world called Mahas. When the period of that night of Brahmā is over, creation starts again. Following this system of measurement, the life span of Brahmā is one hundred years. This is the duration of one day and night of Viṣṇu. His life span is also one hundred years. The life span of Viṣṇu is one day in the life of Rudra, the Lord of the Rudra world, which is above the world of Viṣṇu. The duration of his night is of the same length: one year is as described above. One hundred of these years is the limit of the life of Rudra. At the end of one hundred years [of his life] he attains identity with Śiva. The functional period of Rudra is one day consisting of 'one hundred *rudras*' (*śatarudras*), who support the sphere of Brahmā. Their night is of the same length. Their life span is also one hundred years long. At the time of the death of the *śatarudras*, the destruction of Brahmā's reign takes place. Thus, the life span of the *rudras* abiding in the water principle to the end of the primordial nature principle (*prakṛti*) is counted in the following way: The life span of the *rudras*, abiding in the lower principle, is a day in the life of those who live in the higher principle.

Then Brahmā and Rudra (although their worlds are destroyed, Brahmā and Rudra are not), who are presiding over water, and the other *tattvas*, remain in an unmanifest (*avyakta*) state. At that time, Lord Śrīkaṇṭha becomes the agent of destruction. This is the intermediate state of dissolution[89] which ends in *avyakta*. When the time of destruction is over, a new creation begins again. At that time, those who attained liberation by following other *śāstras* are also created.[90] The span of life of Lord Śrīkaṇṭha is one day of those *rudras* who abide in the veils (*kañcukas*).[91] The length of their night is the same. One day of Gahaneśa is the life span of Rudra. The length of his night is the same. During the night of

Gahaneśa, everything that remains dissolves in *māyā*. After dissolution, Gahaneśa creates again. When the life span of the unmanifest state (*avyakta*) is multiplied by ten *parārdhas* (one *parārdha* is 100,000 billion years), it is said to be the period of one day of *māyā*. The same is the case for the length of the night of *māyā*. The night of *māyā* is stated to be a dissolution (*pralaya*). The time span of *māyā,* when multiplied by one hundred *parārdha,* is one day of Īśvara. There, the vital energy (*prāṇa*) creates the universe. The same is true for the length of one night, during which *prāṇa* takes rest. In the cavity called *brahmabila,* where the vital energy stops its function and although consciousness there remains in a tranquil state, even there this sequence persists. When the life span of Īśvara is multiplied by one hundred *parārdhas,* the number we arrive at amounts to one day of Sadāśiva. The same occurs in the length of his night. Sadāśiva's night is known as *mahāpralaya.*[92] After the end of his period, Sadāśiva encloses *bindu, ardhrachandra,* and *nirodhikā* within himself and dissolves himself into *nāda*. *Nāda* dissolves into *śakti, śakti* into *vyāpinī,* and *vyāpinī* into *anāśritaśiva*. One day of *anāśritaśiva* is equal to one day of *śakti* when multiplied by 10 million *parārdhas*. Anāśrita rests in the realm of *samanā*. This equilibrium of *samanā* is known as Brahmā. From this state of equilibrium (the most subtle state of mind), which is beyond mutation, all these aforesaid 'mutations of time' and their dissolutions arise like the cyclic motion of the 'wheel of time,' similar to the opening and closing of the eyelids. The procedure of counting is as follows: 1; 10; 10 x 10; 100 x 10; 1,000 x 10; 10,000 x 10; 100,000 x 10; 1,000,000 x 10; 10,000,000 x 10; 100,000,000 x 10; 1,000,000,000 x 10; 10,000,000,000 x 10; 100,000,000,000 x 10; 1,000,000,000,000 x 10; 10,000,000,000,000 x 10; 100,000,000,000,000 x 10; 1,000,000,000,000,000 x 10; 10,000,000,000,000,000 x 10. These are named *eka, daśa, śata, sahasra, ayuta, lakṣa, niyuta, koṭi, ārbuda, vṛnda, kharva, nikharva, padma, śaṅku, samudra, antya, madhya, parārdha*. Thus, the number coming later is ten times higher than the former. The total of these numbers

is eighteen. Thus, numerous creations and dissolutions occur in one breath,[93] having the characteristic of the great creation. That breath abides in consciousness, the consciousness in an accidental attribute (*upādhi*) (with the characteristics of forms, features, etc.), which accidental attributes go to rest in the singularity of consciousness. The vibration (*spanda*) is nothing but the manifestation of consciousness, which appears in the form of the emergence of time. Therefore, this diversity that occurs in dreams and imagination does not create any contradiction in regard to time. Just as the emergence of time occurs in the form of *prāṇa,* in the same way, it occurs even in *apāna,* which proceeds from the heart to the end of *mūlādhāra*. As the six causal agents, that is, Brahmā, Viṣṇu, Rudra, Iśa, Sadāśiva, and Anāśritaśiva, who appear in the heart, throat, palate, forehead, *randhra,* and in the 'end of twelve' (*dvādaśānta*),[94] operate in the upper region, in the same way in *apāna,* these deities operate in the throat, valve, generative organ, causing it to contract and expand, and in the 'end of twelve' (*dvādaśānta*). They are the superintending deities of boyhood, youth, old age, death, rebirth, and liberation.[95]

अथ समाने कालोदयः । समानो हार्दीषु दशसु नाडीषु संचरन् समस्ते देहे साम्येन रसादीन् वाहयति । तत्र दिगष्टके संचरन् तद्दिक्पतिचेष्टाम् इव प्रमातुः अनुकारयति । ऊर्ध्वाधस्तु संचरन् तिसृषु नाडीषु गतागतं करोति । तत्र विषुवद्दिने बाह्ये प्रभातेकाले सपादां घटिकां मध्यमार्गे वहति । ततो नवशतानि प्राणविक्षेपाणाम्, इति गणनया बहिः सार्धघटिकाद्वयं वामे दक्षिणे वामे दक्षिणे वामे इति पञ्च संक्रान्तयः । ततः संक्रान्तिपञ्चके वृत्ते पादोनासु चतुर्दशसु घटिकासु अतिक्रान्तासु दक्षिणं शारदं विषुवन्मध्याह्ने नव प्राणशतानि । ततोऽपि दक्षिणे वामे दक्षिणे वामे दक्षिणे इति संक्रान्तिपञ्चकं, प्रत्येकं नवशतानि इत्येवं रात्रावपि, इ ति । एवं विषुवद्दिवसे तद्रात्रौ च द्वादश द्वादश संक्रान्तयः । ततो दिनवृद्धिक्षयेषु संक्रान्तिवृद्धिक्षयः । एवम् एकस्मिन् समानमरुति वर्षद्वयं श्वासप्रश्वासयोगाभावात् । अत्रापि द्वादशाब्दोदयादि पूर्ववत् । उदाने तु द्वादशान्तावधिश्चारः स्पन्दमात्रात्मनः कालस्य । अत्रापि पूर्ववत् विधिः । व्याने तु व्यापकत्वात् अक्रमेऽपि सूक्ष्मोच्छलत्तायोगेन कालोदयः ।

Now the rising of time in *samāna:*

As breath in the form of *samāna* moves along the ten channels (*nāḍi*) born in the heart,[96] it causes fluids, etc., to flow throughout the entire body in a balanced way. The *samāna,* while wandering along the eight different directions, causes the knowing subject to imitate the activities of the superintending deities of the quarters.[97] While moving upward and downward, it (*samāna*) goes on moving along the three channels.[98] So it is that on the day of equinox (*viṣuvat*) it moves externally in the morning along the middle path for one and one-quarter *ghaṭikās*. Then, the number of movements of the breath being nine hundred, it moves externally for a period of two and one-half *ghaṭikās* from left to right, again from left to right, and then from the left. Thus, five occurrences of the movement of the sun from one side of zodiac (*saṁkrānti*) to the other takes place. With the passage of the sun through five signs of the zodiac, and after a duration of thirteen and three-quarters *ghaṭikās,* (its) being over the autumnal equinox takes place, and at mid-day, nine hundred movements of the breath occur. Then, from there the breath moves from the right to the left, then from the right to the left, and then right. In this way, the sun passes through (another) five signs of zodiac. Thus, the number of breaths is nine hundred for each passage of the sun (*saṁkrānti*). This also occurs during the night. Therefore, during the day and night of *viṣuvat* (equinox), there are twelve *saṁkrāntis* in each. With the increase and decrease of the duration of the day, the number of *saṁkrāntis* will increase or decrease. Thus, in one breath of *samāna* the passage of two years occurs because of the absence of the meeting of the inhaled and exhaled breath. In this manner, the passage of twelve years occurs as described before, while in the breath known as *udāna,* the movement of breaths occurs up to the 'end of twelve' (*dvādaśānta*), where time is characterized as a vibration. Here again, the same method of calculation should be followed. On the other hand, in the type of breath (called) *vyāna,* which is all-pervasive and free from sequence, the emergence of time is associated with a subtle surge.

अथ वर्णोदयः । तत्र अर्धप्रहरे अर्धप्रहरे वर्गोदयो विषुवति समः, वर्णस्य वर्णस्य द्वे शते षोडशाधिके प्राणानाम्, बहिः षट्त्रिंशत् चषकाणि इति उदयः, अयम् अयत्नजो वर्णोदयः । यत्नजस्तु मन्त्रोदयः अरघट्टघटीयन्त्रवाहनवत् एकानुसंधिबलात् चित्रं मन्त्रोदयं दिवानिशम् अनुसंदधत् मन्त्रदेवतया सह तादात्म्यम् एति । तत्र सदोदिते प्राणचारसंख्ययैव उदयसंख्या व्याख्याता, तद्द्विगुणिते तदर्धम् इत्यादिक्रमेण अष्टौत्तरशते चक्रे द्विशत उदयः, इति क्रमेण स्थूलसूक्ष्मे चारस्वरूपे विश्रान्तस्य, प्राणचारे क्षीणे, कालग्रासे वृत्ते सम्पूर्णम् एकमेवेदं संवेदनं चित्रशक्तिनिर्भरं भासते । कालभेद एव संवेदनभेदकः न वेद्यभेदः शिखरस्थज्ञानवत्, ज्ञानस्य यावान् अवस्थितिकालः स एव क्षणः, प्राणोदये च एकस्मिन् एकमेव ज्ञानम्, अवश्यं चैतत् - अन्यथा विकल्पज्ञानम् एकं न किंचित् स्यात् - क्रमिकशब्दारूपितत्वात् मात्राया अपि क्रमिकत्वात् । यदाह 'तस्यादित उदात्तमर्धह्रस्वम्' । (पा० व्या० १-२-३२) इति । तस्मात् स्पन्दान्तरं यावत् न उदितं तावत् एकमेव ज्ञानं । अत एव एकाशीतिपदस्मरणसमये विविधधर्मानुप्रवेशमुखेन एक एव असौ परमेश्वरविषयो विकल्पः कालग्रासेन अविकल्पात्मा एव संपद्यते इति । एवम् अखिलं कालाध्वानं प्राणोदय एव पश्यन्, सृष्टिसंहारांश्च विचित्रान् निःसंख्यान् तत्रैव आकलयन्, आत्मन एव पारमेश्वर्यं प्रत्यभिजानन् मुक्त एव भवति इति ।।

संविद्रूपस्यात्मनः प्राणशक्तिं
पश्यन्रूपं तत्रगं चातिकालम् ।
साकं सृष्टिस्थेसंहारचक्रै-
र्नित्योद्युक्तो भैरवीभावमेति ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे कालाध्वप्रकाशनं नाम षष्ठमाह्निकम् ।।६।।

Now we will explain the rising of the source of phonemes (*varṇa*):

During the period of balance in an equinox (*viṣuvat*), in the duration of two halves of *prahara* (one and a half hours) there arise the phonemes, [which emerge] in groups (*kavarga*, etc.).[99]

When the breath for each phoneme becomes 216 internally, it occurs externally to the extent of thirty-six *caṣakas*. This is the rising of the phoneme automatically, all by itself, without any effort. On the other hand, the rising of the *mantra* with effort is like applying the force of determination to a single effort. Then a teacher, while continuing to think a *mantra* day and night with the thought of unification, becomes identified with the deity of the *mantra*.

The number of rising of *mantras* is interpreted by the rising of the movement of breath. When that breath is doubled, the rising becomes half. Therefore, following the same method, the rising occurs with reference to the wheel consisting of 108 divisions, and the rising of the breath becomes 200. According to this method, one who is able to rest in the movement of the breath, either gross or subtle, while the movement of breath becomes attenuated and when time is consumed in this manner, for that one everything is experienced as one consciousness which is perfectly full with the variegated *śaktis*.

The difference of time is the cause of a distinction of knowledge and not a distinction of a knowable object. It is like the knowledge of one standing on the mountaintop looking downward. This knowledge, as long as it is existent, is known as 'subtle moment' (*kṣana*). In the rising of one breath, one thought exists. This is correct. Otherwise, the knowledge of a thought-construct (*vikalpa*) cannot be considered to be one because of its gradual association with the element of a word. This is the case even with *mātrās*[100] (*dirgha, pluta*), which are also gradual. As it is said in the *Aṣṭādhyāyī* 1.2.32: "The first *pada* of the *svarita* vowel extending to one-half of the duration of the short vowel is *udātta,* while the remaining part is *anudātta*."

Thus, so long as another vibration does not arise, there is a singularity of thought. At the time of bringing the *mantra* consisting of eighty-one divisions into the realm of memory and by means of entering different forms of attributes, it remains one with reference to the determinate thought (*vikalpa*) of Parameśvara, and the

experience free from *vikalpa* takes place as a result of the absorption of time. Thus, seeing the entire path of time in the arising of the breath, counting the diversity of creations and re-absorptions as innumerable and diverse, and cognizing oneself as the one possessing the great riches of the Lord, one experiences that he is already liberated.

> Visualizing one's own power of breath, which is nondifferent from one's own consciousness, which transcends time along with being ever engaged with the wheel of creation, maintenance and dissolution, one becomes one with Bhairava, the Lord.

अथ सप्तममाह्निकम् ।

अथ देशाध्वा ।

तत्र समस्त एव अयं मूर्तिवैचित्र्याभासनशक्तिजो देशाध्वा संविदि विश्रान्तः, तद्द्वारेण शून्ये बुद्धौ प्राणे नाडीचक्रानुचक्रेषु बहिः शरीरे यावल्लिङ्गस्थण्डिल-प्रतिमादौ समस्तोऽध्वा परिनिष्ठितः, तं समस्तम् अध्वानं देहे विलाप्य, देहं च प्राणे, तं धियि, तां शून्ये, तत्संवेदने, निर्भरपरिपूर्णसंवित् संपद्यते षड्त्रिंशत्तत्त्वस्वरूपज्ञः, तदुत्तीर्णां संविदं परमशिवरूपां पश्यन् विश्वमयीमपि संवेदयेत्, अपरथा वेद्यभागमेव कंचित् परत्वेन गृह्णीयात् मायागर्भाधिकारिणं विष्णुब्रह्मादिकं वा, तस्मात् अवश्यं प्रक्रियाज्ञानपरेण भवितव्यम् । तदुक्तं 'न प्रक्रियापरं ज्ञानम् .. . . ।' इति । तत्र पृथिवीतत्त्वं शतकोटिप्रविस्तीर्णं ब्रह्माण्डगोलकरूपम् । तस्य अन्तः कालाग्निर्नरकाः पातालानि पृथिवी स्वर्गो यावद्ब्रह्मलोक इति । ब्रह्माण्डबाह्ये रुद्राणां शतं । न च ब्रह्माण्डानां संख्या विद्यते । ततो धरातत्त्वात् दशगुणं जलतत्त्वं । तत उत्तरोत्तरं दशगुणम् अहंकारान्तं । तद्यथा जलं तेजो वायुर्नभः तन्मात्रपञ्चकाक्षैकादशगर्भोऽहंकारश्चेति । अहंकारात् शतगुणं बुद्धितत्त्वं । ततः सहस्रधा प्रकृतित्त्वं, एतावत्प्रकृत्यण्डम् । तच्च ब्रह्माण्डवत् असंख्यम्। प्रकृतितत्त्वात् पुरुषतत्त्वं च दशसहस्रधा । पुरुषात् नियतिः लक्षधा । नियतेरुत्तरोत्तरं दशलक्षधा कलातत्त्वान्तम् । तद्यथा नियतिः रागः अशुद्धविद्या कालः कला चेति। कलातत्त्वात् कोटिधा माया, एतावत् मायाण्डम् । मायातत्त्वात् शुद्धविद्या दशकोटिगुणिता । विद्यातत्त्वात्

ईश्वरतत्त्वं शतकोटिधा । ईश्वरतत्त्वात् सादाख्यं सहस्रकोटिधा । सादाख्यात् वृन्दगुणितं शक्तितत्त्वम्, इति शक्त्यण्डम् । सा शक्तिर्व्याप्य यतो विश्वमध्वानम् अन्तर्बहिरास्ते तस्मात् व्यापिनी । एवमेतानि उत्तरोत्तरम् आवरणतया वर्तमानानि तत्त्वानि-उत्तरं व्यापकं पूर्वं व्याप्यम् इति स्थित्या वर्तन्ते । यावदशेषशक्तितत्त्वान्तोऽध्वा शिवतत्त्वेन व्याप्तः । शिवतत्त्वं पुनरप्रमेयं सर्वाध्वोत्तीर्णं सर्वाध्वव्यापकं च । एतत्तत्त्वान्तरालवर्तीनि यानि भुवनानि तत्पतय एव अत्र पृथिव्यां स्थिता इति । तेषु आयतनेषु ये म्रियन्ते तेषां तत्र गतिं ते वितरन्ति । क्रमाच्च ऊर्ध्वोर्ध्वं प्रेरयन्ति दीक्षाक्रमेण ।

Chapter Seven

The Path of Space

The entire 'path of space' (*deśādhva*)[101] born of Śakti, which creates diverse forms, rests in consciousness. This entire path, through the outlet of consciousness,[102] attains its extreme external limit in the void (*śūnya*), intellect, *prāṇa,* and the groups of channels and subchannels. Then it expands externally in the body and (all the way) to the extent of the *liṅga,* altar, and even the image of deity, etc.

The knower of the truth of the real nature of the thirty-six *tattvas* first dissolves all these paths into the body, [then from] the body into *prāṇa, prāṇa* into intellect, intellect into void, and finally void into consciousness. In this way, this kind of *yogin* becomes permeated with consciousness not dependent on anything external. Then he experiences consciousness as Paramaśiva, and transcending even that state, he experiences himself as being immanent as well.[103]

However, in a lesser way [if one is unable to experience the fullness of consciousness], one may take up a portion of knowables such as Brahmā or Viṣṇu, the superintending deities of the sphere of *māyā,* as the highest. In this way, one should become well acquainted with the knowledge of *prakriyā*. As it is said: "There is no knowledge superior to *prakriyā*." The following is

the scheme of *prakriyā:* in the path of space, the expansion of the earth principle (*prthivītattva*) extends one hundred krors in length. It is spherical like the egg of Brahmā (*Brahmāṇḍa*).[104] At the lower end of that *Brahmāṇḍa* is the 'fire of time' (*kālāgni*), followed by hell, the nether worlds, earth, and heaven, which extend to the world of Brahmā. Outside the egg of Brahmā are the worlds of the hundred *rudras* (*śatarudras*).[105] There is no fixed number of Brahmā's worlds. The principle called water (*jala*) is ten times the size of the earth. In this way, each subsequent principle ending with egoity (*ahaṁkāra*) is ten times the size of the previous *tattva*.[106] These *tattvas* are: water, fire, air, *ākāśa,* the five subtle elements (*tanmātras*), the five motor organs, the five sense organs, the mind (*manas*), and finally the ego (*ahamkāra*). The principle of intellect or *buddhi tattva*[107] is one hundred times the size of 'egoity' (*ahaṁkāra*). The principle of primodial nature, or *prakṛti,* is one thousand times more extensive than the *buddhi*. This is the extent of the sphere of *prakṛti* (*prakṛti aṇḍa*).[108] The spheres of *prakṛti* are also innumerable, just like the spheres of Brahmā.

The *puruṣa* principle is ten thousand times larger than the principle of *prakṛti*. The principle of 'natural law,' or *niyati,* is one hundred thousand times larger than that of *puruṣa*. From *niyati* up to the principle of limited doership, or *kalā,* each subsequent principle is one hundred thousand times larger than the preceding one. These principles are 'natural law' (*niyati*), 'attachment' (*rāga*), 'impure knowledge' (*aśuddhavidyā*), 'time' (*kāla*), and 'limited doership' (*kalā*). The *māyā* principle is ten million times larger than *kalā*. This makes up the 'sphere of *māyā*' (*māyāṇḍa*). The principle of 'pure knowledge' (*śuddhavidyā*) is ten million times larger than *māyā*. The *īśvara* principle is ten million times the size of *śuddhavidyā,* while the *sadāśiva* principle is one billion times the size of the *īśvara* principle. The *śakti tattva* is one billion times larger than *sadāśiva*. This is known as the 'sphere of *śakti*' (*śaktiaṇḍa*). As this *śakti* exists pervading all paths externally and internally, it is called *vyāpinī*. All these subsequent principles exist as the sheaths of the prior one. The subsequent one is per-

vasive and the prior one is pervaded. However, all of the paths, ending with *śakti,* are pervaded by Śiva. Furthermore, *śivatattva,* being immeasurable, transcends and pervades all six paths. The Lords of the worlds who exist in the intervening regions of each principle also have their abode on this earth. Those who died in these places are offered respective places by the Lords. Then they lead them from one lower region to the upper one by means of the procedure of initiation.

तद्यथा -

कालाग्निः कूष्माण्डो
नरकेशो हाटकोऽथ भूतलपः ।
ब्रह्मा मुनिलोकेशो
रुद्रः पञ्चाण्डमध्यगतः ।।
अधरेऽनन्तः प्राच्याः
कपालिवह्न्यन्तनिर्ऋतिबालाख्याः ।
लघुनिधिपतिविद्याधिप-
शम्भूर्ध्वान्तं स वीरभद्रपतिः ।।
इति षोडशपुरमेतत् -
पार्थिवमण्डं निवृत्तिकला ।
लकुलीशभारभूति-
र्दिण्ड्याषाढी च पुष्करनिमेषौ ।।
प्रभाससुरेशाविति
सलिले प्रत्यात्मकाष्टकं प्रोक्तम् ।
भैरवकेदारमहा-
कालामध्याम्रजल्पाख्याः ।।
श्रीशैलहरिश्चन्द्रा-
विति गुह्याष्टकमिदं महसि ।
भीमेन्द्राट्टाः सविमल-
कनखलनाखलकुरुस्थितिगयाख्याः ।।

The fire of time, Kuṣumāṇḍa, the Lord of the nether world, Hāṭaka, the cauldron of the earth, Brahmā, Muni, Lokeśa, and Rudras reside in the intermediate regions of five spheres (*aṇḍas*). Below Ananta exists Kapālin, Agni, Yama, Nirṛti, Bāla, Śīgra, Nidhīśvara, the Lord of *vidyās*—Śambhu, and at the end of the head is Vīrabhadra. These sixteen worlds are included in the sphere of the earth, and *kalā* is *nivṛtti* (which is the element that gives birth to the sphere).

These eight are called the Lords of water: Lakulīśa, Bhārabhūti, Diṇḍī, Āṣāḍhi, Puṣkara, Nimeṣa, Prabhāsa, and Sureśa. Bhairava, Kedāra, Mahākāla, Madhyāmra, Jalpa, Śrīśaila, and Hariścandra are called Guhyāṣṭaka, the eight secret gods who exist in the principle of fire.

अतिगुह्याष्टकमेतत् -

मरुति सतन्मात्रे साक्षे ।
स्थाणुसुवर्णाख्यौ किल
भद्रो गोकर्णको महालयकः ।।
अविमुक्तद्रकोटी-
वस्त्रापद इत्यदः पवित्रं खे ।
स्थूलस्थूलेशशङ्कु-
श्रुतिकालाश्चाथ मण्डलभृत् ।।
माकोटाण्डद्वितय-
च्छगलाण्डाष्टकं त्वहङ्कारे ।
अन्ये त्वहङ्कारान्ता-
स्तन्मात्राणीन्द्रियाणि चेत्याहुः ।।
धियि देवयोनयोऽष्टौ
प्रकृतौ योगाष्टकं किलाकृतप्रभृति ।
इति सप्ताष्टकभुवना
प्रतिष्ठितिः सलिलतस्तु मूलान्ता ।।

नरि वामाद्या रुद्रा
एकादश वित्कलानियतिषु स्यात् ।
प्रत्येकं भुवनद्वय-
मथकाले तत्त्रयं निशायां स्युः ।।
अष्टावष्टाविंशति-
भुवना विद्या नराग्निशान्तमियम् ।
विद्यायां पञ्च स्यु-
र्विद्येशाष्टकमथैश्वरे तत्त्वे ।।
सादाख्ये पञ्चकमिति
अष्टादशभुवनिका शान्ता ।
अध्वानमिमं सकलं
देहे प्राणेऽथ धियि महानभसि ।।
संविदि च परं पश्यन् -
पूर्णत्वाद्भैरवीभवति ।।
परमेश्वरशासनसुनिरुपित
सुविमलसकलाध्वानम्
धियिनभसि शरीरे प्राणे
संविदिनिरीक्ष्य पश्यति परमेशम् ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे देशाध्वप्रकाशनं नाम सप्तममाह्निकम् ।।७।।

The group of eight highly secret gods is situated in the principle of air in the instrument of knowledge along with *tanmatras*. They are: Bhīma, Indra, Aṭṭahāsa, Vimala, Kanakhala, Nākhala, Kurukṣetra, and Gayā.

Sthānu, Suvarṇa, Bhadra, Gokarna, Mahālaya, Avimukta, Rudrakoṭi, and Vastrāpada [this group of] the pure eight Lords, exist in the principle of the ether (void).

Sthūla, Shūleśvara, Sankukarṇa, Kālañjara, Maṇḍalabhṛt, Mākoṭa, Duraṇḍa and Chagalaṇḍa, [these eight] remain in the principle called ego (*ahamkāra*).

According to the view of some, however, the subtle elements and sense organs have their location in the principle of ego (*ahamkāra*).

In the principle called intellect, the group of eight heavenly born beings is located, while in *prakṛti* the group of eight *yogas* beginning with *akṛta,* etc., is found.[109]

These 'worlds of seven groups of eight beings' resting in the *kalā* named *pratiṣṭhā* are located in the water principle and are pervaded up to *prakṛti*. In the *puruṣa* principle are located[110] the worlds of the eleven rudras called *vāma* and so on. The principles of impure *vidyā, kalā,* and *niyati* have two worlds each,[111] while the principle *kāla* has three, and the principle *māyā* has eight worlds.[112] Thus, from *puruṣa* to *māyā* the number of worlds is twenty-eight. In pure *vidyā* there are five worlds,[113] and in the *īśvara* principle the number [of worlds] belonging to the Lords of *vidyās* is eight. In the principle called *sadākhya* there are five worlds, while in the *kalā* called *śāntā* there are eighteen worlds.[114]

Conceiving all these paths (*adhvas*) either in the body, or in the vital energy, or in the intellect, or in the great void of consciousness as the highest, one attains the fullness of Bhairava.

Here ends Chapter Seven of the *Tantrasāra* of Abhinavagupta revealing the nature of the path of space.

अथ अष्टममाह्निकम् ।

अथ तत्त्वाध्वा निरूप्यते ।

यदिदं विभवात्मकं भुवनजातमुक्तं गर्भीकृतानन्तविचित्रभोक्तृभोग्यं,

तत्र यदनुगतंमहा-प्रकाशरूपं तत् महासामान्यकल्पं परमशिवरूपम् । यत्तु कतिपयकतिपयभेदानुगतं रूपं तत्तत्त्वं, यथा पृथिवी नाम धृतिकाठिन्यस्थौल्य ादिरूपा कालाग्निप्रभृति-वीरभद्रान्तभुवनेशाधितिष्ठित-समस्तब्रह्माण्डानुगता ।

Chapter Eight

Whatever has been stated previously regarding the creation of the worlds is [the result of] the greatness of the Lord's power of freedom. The world contains within it myriads of knowers having the diverse forms of objects for their enjoyment. What permeates all of these worlds like a 'great universal' (*mahāsāmānya*)[115] is the Great Lord (Parameśvara). On the other hand, *tattva* is the form abiding in only some [of these worlds] possessing distinctive features. For example, the earth principle possesses qualities of bearing, hardness, and grossness. It permeates the entire sphere of Brahmā, beginning with Kālāgni and ending with Vīrabhadra,[116] whose regions are superintended by their respective lords.

तत्र एषां तत्त्वानां कार्यकारणभावो दर्श्यते, स च द्विविधः - पारमार्थिकः सृष्टश्च । तत्र पारमार्थिक एतावान् कार्यकारणभावो-यदुत कर्तृस्वभावस्य स्वतन्त्रस्य भगवत एवं-विधेन शिवादिधरान्तेन वपुषा स्वरूपभिन्नेन स्वरूपविश्रान्तेन च प्रथनं । कल्पितस्तु कार्यकारणभावः परमेशेच्छाया नियतिप्राणया निर्मितः, स च यावति यदा नियतपौर्वापर्यविभासन ं सत्यपि अधिके स्वरूपानुगतम् एतावत्येव, तेन योगीच्छातोऽपि अङ्कुरो बीजादपि, स्वप्नादौ घटादेरपीति। तत्रापि च परमेश्वरस्य कर्तृत्वानपाय इति अकल्पितोऽपि असौ पारमार्थिकः स्थित एव । पारमार्थिके हि भित्तिस्थानीये स्थिते रूपे सर्वम् इदम् उल्लिख्यमानं घटते न अन्यथा, अत एव सामग्र्या एव कारणत्वं युक्तं । सा हि समस्तभावसंदर्भमयी स्वतन्त्रसंवेदनमहिम्ना, तथा नियतनिजनिजदेशकालभावराशिस्वभावा प्रत्येकं वस्तुस्वरूपनिष्पत्तिसमये तथाभूताया हि अन्यथाभावो यथा यथा अधिकीभवति तथा तथा कार्यस्यापि विजातीयत्वं तारतम्येन पुष्यति, -इत्येवं संवेदनस्वातन्त्र्यस्वभावः परमेश्वर एव विश्वभावशरीरो घटादेर्निर्माता-कुम्भकारसंविदस्ततोऽनधिकत्वा

त् कुम्भकारशरीरस्य च भावराशिमध्ये निक्षेपात् कथं कुम्भकारशरीरस्य कर्तृत्वाभिमानः? इति चेत् - परमेश्वरकृत एवासौ घटादिवत् भविष्यति । तस्मात् सामग्रीवादोऽपि विश्वशरीरस्य संवेदनस्यैव कर्तृतायाम् उपोद्बलकः । मेरौ हि तत्रस्थे न भवेत् तथाविधो घटः । एवं कल्पितेऽस्मिन् कार्यत्वे शास्त्रेषु तत्त्वानां कार्यकारणभावं प्रति यत् बहुप्रकारत्वं तदपि संगतं, गोमयात् कीटात् योगीच्छातो मन्त्रादौषधात् वृश्चिकोदयवत् । तत्र निजतन्त्रदृशा तं कल्पितं दर्शयामः ।

Now the relation of cause and effect in regard to these principles (*tattvas*) is going to be explained. The causal relation (*kāryakāraṇabhāva*) is twofold, i.e., 'absolute' (*pāramārthika*) and 'created' (*sṛṣṭa*).[117] The causal relation of the absolute nature is of such extent that the Lord, as the ultimate causal agent, manifests in all forms, beginning with Śiva and ending with earth, as nondifferent from his own Self, while at the same time he remains resting in his own Self. The created or 'imagined' (*kalpita*) causal relation is created by the will of the Lord and brought to life by the restrictive power of *niyati*. The extent of this causal relation is such that in spite of the presence of the manifestation of regular priority and posteriority,[118] and even if some other features are present externally, the continuity of the innate nature (*svarūpa*) remains invariably present.[119] Therefore, a sprout is created by the will of a *yogin* as well as from a seed. In a dream one creates a jar, etc. Even there the agenthood of the Lord cannot be denied. Therefore, although the created or imagined causal relation is also present, the existence of the absolute causal relation is undeniable. All of this, which was described (potter, clay, which constitute supposed causal relation) becomes possible only if the Absolute, as the foundation, remains steadily established and not otherwise. Therefore, it is proper to say that the causal relation is the totality of all causes. This totality of causes consists of all beings having been woven together by the greatness of the knowing consciousness, which possesses absolute freedom.[120]

This power of the Lord assumes the nature of a particular

group of entities conditioned by space and time. Each individual, at the time of its creation, assumes such a nature. Although being of this nature, these entities assume distinctive forms; it is because they become associated with exterior factors that they change and attain comparative distinctions.[121] Thus, the very nature of the great Lord is consciousness and independent freedom of will. This Lord, who possesses the entire universe consisting of the multitude of beings as his body, is the creator of the jar, etc. This is because the consciousness belonging to the potter is not different from that Lord; furthermore, the body of the potter is also included in the totality of objective existence. Then, how can it be possible for the potter to have any sense of egoism in this regard? The answer to this question will be that the sense of egoism of the potter is also created by the Lord, just as is the pot, etc. Even the theory of the totality of causes to propel agenthood [to produce an effect] in reality belongs to the consciousness which is the immanence of the Lord. Though Mount Meru exists in some distinct place, it cannot be supposed to be the cause of this particular jar.[122] Thus, on this topic of the created or imagined effects of the principle of causal relation in regard to the principles (*tattvas*), there are diverse views found in the *śāstras*. All these different views are relevant;[123] as for example, the birth of a scorpion can take place from cow dung, worm, by the will of the yogin, by the application of *mantras,* and by the usage of various medicines. However, we will explain this created or imagined principle of causal relation according to the understanding of our scriptures.

तत्र परमेश्वरः पञ्चभिः शक्तिभिः निर्भर इत्युक्तम्, स स्वातन्त्र्यात् शक्तिं तांताम् मुख्यतया प्रकटयन् पञ्चधा तिष्ठति । चित्प्रधान्ये शिवतत्त्वम्, आनन्दप्राधान्ये शक्तितत्त्वम्, इच्छाप्राधान्ये सदाशिवतत्त्वम्-इच्छाया हि ज्ञान-क्रिययोः साम्यरूपाभ्युपगमात्मकत्वात्, ज्ञानशक्तिप्राधान्ये ईश्वरतत्त्वम्, क्रियाशक्तिप्राधान्ये विद्यातत्त्वम् इति । अत्र च तत्त्वेश्वराः शिव-शक्ति-सदाशिवेश्वरानन्ताः-ब्रह्मेव निवृत्तौ, एषां सामान्यरूपाणां विशेषा अनुगतिविषयाः पञ्च, तद्यथा - शाम्भवाः शाक्तः मन्त्रमहेश्वराः मन्त्रेश्वराः मन्त्रा, -इति शुद्धोध्वा

। इयति साक्षात् शिवः कर्ता, अशुद्धं पुनरध्वानमनन्तापरनामाघोरेशः सृजति, ईश्वरेच्छावशेन प्रक्षुब्धभोगलोलिकानामणूनां भोगसिद्ध्यर्थम् । तत्र लोलिकोऽपूर्णम्मन्यतारूपः परिस्पन्दः अकर्मकमभिलाषमात्रमेव भविष्यदवच्छेदयोग्यतेति, न मलः पुंसस्तत्त्वान्तरम् । रागतत्त्वं तु कर्मावच्छिन्नोऽभिलाषः । कर्म तु तत्र कर्ममात्रं, बुद्धिधर्मस्तु रागः कर्मभेदचित्र इति विभागो वक्ष्यते । सोऽयं मलः परमेश्वरस्य स्वात्मप्रच्छादनेच्छातः नान्यत् किंचित्, वस्त्वपि च तत् - परमेश्वरेच्छात्मनैव धरादेरपि वस्तुत्वात् । स च मलो विज्ञानकेवले विद्यमानो ध्वंसोन्मुख इति न स्वकार्यं कर्म आप्यायति । प्रलयकेवलस्य तु जृम्भमाण एव आस्त इति मलोपोद्बलितं कर्म संसारवैचित्र्यभोगे निमित्तम् - इति तद्भोगवासनानुविद्धानामणूनां भोगसिद्धये श्रीमान् अघोरेशः सृजति इति युक्तमुक्तं, मलस्य च प्रक्षोभ ईश्वरेच्छावलादेव जडस्य स्वतः कुत्रचिदपि असामर्थ्यात् । अणुर्नाम किल चिदचिद्रूपावभास एव, तस्य चिद्रूपमैश्वर्यमेव, अचिद्रूपतैव मलः, तस्य च सृजतः परमेश्वरेच्छामयं, तत एव च नित्यं स्रक्ष्यमाणवस्तुगतस्य रूपस्य जडतयाभासयिष्यमाणवस्तुगतस्य रूपस्य जडतयाभास-यिष्यमाणत्वात् जडं सकलकार्यव्यापनादिरूपत्वाच्च व्यापकं मायाख्यं तत्त्वम् उपादानकारणं, तदवभासकारिणी च परमेश्वरस्य मायानाम शक्तिस्ततोऽन्यैव ।

It has already been explained that the Lord's perfection consists in him possessing five powers (*śaktis*). While the Lord is manifesting any [one] of his individual *śaktis,* his principal Śakti remains shining in five different ways. When the power of consciousness (*cit*) becomes predominant, it is called Śiva principle (*tattva*). Similarly, when [the power of] bliss (*ānandaśakti*) becomes predominant, this is known as the *śakti* principle (*tattva*). When, on the other hand, [the power of] will (*icchāśakti*) becomes predominant, this is the *sadāśiva* principle. It is because of the dominance of the [power of] will that a balanced state of *jñāna* and *kriyā* exists in the *sadāśiva* principle. When the [power of] knowledge (*jñānaśakti*) becomes dominant, this is the *īśvara* principle, and when the power of action (*kriyāśakti*) becomes dominant, this principle is known as pure knowledge

(*śuddhavidyā*).[124] The lords of these principles are Śiva, Śakti, Sadāśiva, Īśvara, and Ananta. The lord of *nivṛttikalā* is indeed Brahmā, etc. These lords are of the nature of universal, and individuals [living beings in these worlds] closely follow these lords. They are also of five types, i.e., belonging to Śiva (Śāmbhava), belonging to *śakti* (*śākta*), *mantramaheśvara, mantreśvara,* and *mantras*.[125] These five principles belong to the pure path (*śuddhādhva*). Up to this extent, i.e., from Śiva to *śuddhavidyā,* Śiva is the direct creator.[126] The impure path (*aśuddhādhva*) is created by Lord Ananta, whose other name is Aghoreśa. This is the will of the Lord, and the creation is for the benefit of limited knowing subjects who are longing for the experience as they have been agitated in this way. Here, the word 'longing' (*lolikā*) stands for the vibrative longing that is of the nature of conceiving oneself as not being complete. This is only 'desiring' without any object in sight, that is to say, a feeling of the deservedness to remain limited in the future. This 'defilement' (*mala*) is not a separate category belonging to the soul (*puruṣa*). The *rāga* principle, on the other hand, is desire conditioned by objectivity. However, here in *māyā* principle an object is merely an object [e.g., let me have something, without having any clear idea of what kind of object is desired]. On the other hand, the attachment (*rāga*) [that] is a property of *buddhi* is diversified into different kinds of objective aims. The difference between the two will be explained later. These 'defilements,' *āṇava, kārma,* and *māyīya,* arise as a result of the will of the Lord to conceal his own Self and is not a separate entity.[127] It is because of the will of the Lord that the earth and other principles possess distinct reality.

This defilement (*mala*), existing in the *vijñānākala* souls, is intent on being destroyed, and for this reason it does not cause fulfillment of any objective accomplishment.[128] The *mala* belonging to *pralayākala* souls indeed remains in the process of blooming or opening up. There the *kārma mala,* being helped by *āṇavamala,* becomes the cause of the diversity of worldly existence. Thus, it was rightly stated that the revered Lord Aghoreśa creates [an

impure path] for the purpose of enjoyment by limited souls who are permeated with latent desires for that enjoyment. The agitation (*prakṣobha*) of the *mala* is the result of the forceful impact of the Lord's will, as insentient beings are incapable of acting at any level of creation. The shining of sentiency and insentiency is only with regard to limited souls. The nature of sentiency or consciousness is indeed 'lordship' (*aiśvarya*), while absence of consciousness, or insentiency, is its defilement. In the process of creating *māyā,* both sentiency and insentiency turn out to be of the nature of the will of the Lord; therefore, it is also eternal. The nature of the substance to be created will be manifested to appear as insentient. Therefore it is created as such and as it has the characteristic of spreading through all the created objects. This all-pervading principle is named *māyā*. This *māyā* is the material cause, while the power which manifests it is called *māyāśakti*. This *māyāśakti* belongs to the great Lord and is distinct from *māyā* principle (*tattva*) itself.

एवं कलादितत्त्वानां धरान्तानामपि द्वैरूप्यं निरूप्यम् । अत्र च द्वैरूप्ये प्रमाणमपि आहुरभिनवगुप्तगुरवः । यत् संकल्पे भाति तत्पृथग्भूतं बहिरपि अस्ति स्फुटेन वपुषा घट इव । तथा च मायाकलादिखपुष्पादेरपि एषैव वर्तनी इति केवलान्वयी हेतुः । अनेन च मायाकलाप्रकृतिबुद्ध्यादिविषयं साक्षात्काररूपं ज्ञानं ये भजन्ते तेऽपि सिद्धाः सिद्धा एव । एवं स्थिते मायातत्त्वात् विश्वप्रसवः । स च यद्यपि अक्रममेव तथापि उक्तदृशा क्रमोऽवभासते इति।

Now the twofold character of the principles (*tattva*) from *kalā* down to the earth will be investigated. The evidence regarding this twofold nature of principles has been given by Abhinavagupta's teachers in the following way: Whatever shines in an idea (*saṁkalpa*) [as being nondifferent from it], that also shines externally as distinct, like a jar, possessing a clearly manifested physical form. The same method applies to the *māyā* and *kalā* principles, as well as a 'sky flower.' Therefore the logical reasoning called 'positive argument alone' (*kevalānvayin*) is applicable here.

Those who attain direct experiential knowledge regarding this dual nature of *māyā, kalā, prakṛti,* and *buddhi* are also 'perfected beings' (*siddhas*). In this way the twofold nature of *māyā* has been proven. This being so, it is from the *māyā* principle that the emergence of this universe takes place. Although the emergence of this universe takes place without succession, on the level of imagined causal relation the sequence appears to occur.

सोऽपि उच्यते, तत्र प्रत्यात्मकलादिवर्गो भिन्नः-तत्कार्यस्य कर्तृत्वोपोद्बलनादेः प्रत्यात्मभेदेन उपलम्भात्, स तु वर्गः कदाचित् एकीभवेत् अपि ईश्वरेच्छया सामाजिकात्मनामिव, तत्र सर्वोऽयं कलादिवर्गः शुद्धः यः परमेश्वरविषयतया तत्स्वरूपलाभानुगुणनिजकार्यकारी - संसारप्रतिद्वन्द्वित्वात् । स च परमेश्वरशक्तिपातवशात् तथा भवति इति वक्ष्यामस्तत्प्रकाशने । अशुद्धस्तु तद्विपरीतः । तत्र मायातः कला जाता, या सुप्तस्थानीयम् अणुं किंचित्कर्तृत्वेन युनक्ति सा च उच्छूनतेव संसारबीजस्य, मायाण्वोरुभयोः संयोगात् उत्पन्नापि मायां विकरोति, न अविकार्यमणुम् - इति मायाकार्यत्वम् अस्याः । एवम् अन्योन्यश्लेषात् अलक्षणीयान्तरत्वं पुंस्कलयोः । मायागर्भाधिकारिणस्तु कस्यचिदीश्वरस्य प्रसादात् सर्वकर्मक्षये मायापुरुषविवेको भवति, येन मायोर्ध्वे विज्ञानाकल आस्ते, न जातुचित् मायाधः, कलापुंविवेको वा येन कलोर्ध्वे तिष्ठति । प्रकृतिपुरुषविवेको वा येन प्रधानाधो न संसरेत् । मलपुरुषविवेके तु शिवसमानत्वं । पुरुषपूर्णतादृष्टौ तु शिवत्वमेवेति । एवं कलातत्त्वमेव किंचित्कर्तृत्वदायि, न च कर्तृत्वम् अज्ञस्य इति । किंचिज्ज्ञत्वादायिन्यशुद्धा विद्या कलातो जाता, सा च विद्या बुद्धिं पश्यति, तद्गतांश्च सुखादीन् विवेकेन गृह्णाति । बुद्धेर्गुणसंकीर्णाकाराया विवेकेन ग्रहीतुमसामर्थ्यात् । तस्मात् बुद्धिप्रतिबिम्बितो भावो विद्यया विविच्यते ।

Now the emergence of the universe is being elaborated. In this system, the function of 'limited doership' (*kalā*) and the other 'veils' (*kañcukas*) is considered different with regard to every individual. This is because the effect of *kalā,* etc., in the form of promoting doership, is perceived as being different in regard to each individual. These 'veils' (*kañcukas*) sometimes, as a result

of the will of the Lord, become unified and become like the individual selves as aesthetes. *Kalā* and the other *kañcukas* are pure when they perform their own functions [which are] congenial to the great Lord, because their sole objective is the attainment of one's own nature as they stand as the opposite of duality. The *kañcukas* assume that nature because of the force of the descent of power [(*śaktipāta*)]. How this takes place will be clarified when the topic of descent of power is discussed. However, the impure [form of five *kañcukas*] is the opposite of this. *Kalā* is born from *māyā,* which unites the limited self, existing in a state similar to deep slumber, with limited doership (*kiṃcitkartṛtvam*).[129] This *kalā* is, as it were, the swelling of the seed of the world. Although *kalā* is born from the unity of *māyā* and the limited self (*aṇu*), it causes *māyā* to undergo change, but it does not create any change in the limited self (*puruṣa*), which is changeless. Thus, the indiscernible distinction between the limited self (*puruṣa*) and *kalā* cannot be easily noticed because of their mutual interpenetration. However, by the grace of a certain person endowed with lordship, abiding as a superintending deity in the womb of *māyā,* all the impurities of past deeds are destroyed and the discerning knowledge between *māyā* and *puruṣa* takes place. As a result, a discerning soul exists as a *vijñānākalā* soul above *māyā* and not in any way below *māyā*. One who attains discriminative knowledge between *kalā* and *puruṣa* remains above *kalā*. Similarly, one who attains perfection in this discriminative knowledge between *puruṣa* and *prakṛti* does not transmigrate in the worlds below *prakṛti*. However, this discriminative knowledge between *āṇavamala* and *puruṣa* leads to the state of resemblance of Śiva. With full realization of the fullness of *puruṣa* one attains Śivahood. Thus, it is the *kalā* principle which is the bestower of limited doership, but this doership is meaningless to a person who is devoid of knowledge. Impure knowledge (*vidyā*) which gives limited knowledge is born of *kalā*. That *vidyā* perceiving the intellect and abiding there through discrimination experiences pleasure, etc. The intellect, being of the nature of the three *guṇas,* is incapable of com-

prehending the reflected images [in itself] with discrimination. It is for this very reason that the images reflected in the *buddhi* are discerned through knowledge (*vidyā*).

किंचित्कर्तृत्वं किंचिद्धागसिद्धये क्वचिदेव कर्तृत्वम् इत्यत्र अर्थे पर्यवस्यति, क्वचिदेव च इत्यत्र भागे रागतत्त्वस्य व्यापारः । न च अवैराग्यकृतं तत् - अवैराग्यस्यापि अरक्तिदर्शनात् । वैराग्ये धर्मादावपि रक्तिर्दृश्यते । तृप्तस्य च अन्नादौ - अवैराग्यभावेऽपि अन्तःस्थरागानपायात् । तेन विना पुनरवैराग्यानुत्पत्तिप्रसङ्गात् । कालश्च कार्यं कलयंस्तदवच्छिन्नं कर्तृत्वमपि कलयति, तुल्ये क्वचित्त्वे अस्मिन्नेव कर्तृत्वम् इत्यत्रार्थे नियतेर्व्यापारः। कार्यकारणभावेऽपि अस्या एव व्यापारः तेन कलात एव एतच्चतुष्कं जातम्, इदमेव किंचदधुना जानन् अभिष्वक्तः करोमि इत्येवंरूपा संविद् देहपुर्यष्टकादिगता पशुरित्युच्यते । तदिदं मायादिषट्कं कञ्चुकषट्कम् उच्यते । संविदो मायया अपहस्तिततत्वेन कलादीनाम् उपरिपातिनां कञ्चुकवत् अवस्थानात् । एवं किंचित्कर्तृत्वं यत् मायाकार्यं तत्र किंचित्वविशिष्टं यत् कर्तृत्वं विशेष्यं, तत्र व्याप्रियमाणा कला विद्यादिप्रसवहेतुः, इति निरूपितम् । इदानीं विशेषणभागो यः किंचिदित्युक्तो ज्ञेयः कार्यश्च तं यावत् सा कला स्वात्मनः पृथक् कुरुते तावत् एष एव सुखदुःखमोहात्मकभोग्यविशेषानुस्यूतस्य सामान्यमात्रस्य तद्गुणसाम्यापरनाम्नः प्रकृतितत्त्वस्य सर्गः, इति भोक्तृभोग्ययुगलस्य सममेव कलातत्त्वायत्ता सृष्टिः । अत्र चैषां वास्तवेन पथा क्रमबन्ध्यैव सृष्टिरित्युक्तं, क्रमावभासोऽपि चास्तीत्यपि उक्तमेव । क्रमश्च विद्यारागादीनां विचित्रोऽपि दृष्टः कश्चिद्रज्यन् वेत्ति कोऽपि विदन् रज्यते इत्यादि । तेन भिन्नक्रमनिरूपणमपि रौरवादिषु शास्त्रेषु अविरुद्धं मन्तव्यं, तदेव तु भोग्यसामान्यं प्रक्षोभगतं गुणतत्त्वम् । यत्र सुखं भोग्यरूपप्रकाशः सत्त्वम्, दुःखं प्रकाशाप्रकाशान्दोलनात्मकम् अत एव क्रियारूपं रजः मोहः प्रकाशाभावरूपस्तमः । त्रितयमपि एतत् भोग्यरूपम् । एवं क्षुब्धात् प्रधानात् कर्तव्यान्तरोदयः, न अक्षुब्धादिति । क्षोभः अवश्यमेव अन्तराले अभ्युपगन्तव्य इति सिद्धं सांख्यापरिदृष्टं पृथग्भूतं गुणतत्त्वं । स च क्षोभः प्रकृतेस्तत्त्वेशाधिष्ठानादेव, अन्यथा नियतं पुरुषं प्रति इति न सिद्ध्येत् । ततो गुणतत्त्वात् बुद्धितत्त्वं यत्र पुंप्रकाशो विषयश्च प्रतिबिम्बम् अर्पयतः ।

Limited doership (*kiñcitkartṛtvam*) exists for the purpose of establishing a portion of the attribute known as 'limited' (*kiñcit*), which fulfills its purpose [in regard to a particular object] by implying, 'in some place' (*kvacit*). This *rāga* principle has its function in regard to a particular object. It should not be understood that doership is due to the activity of non-attachment. Even a person who does not possess non-attachment is sometimes seen to be free from attachment. On the other hand, a person who possesses the quality of non-attachment is sometimes seen to be attached, as, for example, when performing meritorious deeds. Furthermore, a person who becomes fulfilled by eating good food, etc., might be free from attachment; however, in this instance, latent impressions of attachment cannot be denied. Otherwise, in the absence of this (a latent impression), the logical inconsistency of the rising of non-attachment could occur. The principle of time (*kālatattva*), on the other hand, by causing limitation in regard to effect, imposes a limitation on doership as well. The limitation of a particular object is common to both time (*kāla*) and *niyati*. The function of the *niyati* principle is to restrict or limit doership only to an object at hand. The function of *niyati* is also present in regard to causal relation.[130] In this way, the group of four veils (*kañcukas*) has been created. Only this much is the function of *māyā;* limited doership is the function of *kalā;* (governing) the present moment (*adhunā*) is the function of *kāla;* knowing (*jñāna*) is the function of *vidyā;* being attached (*abhiṣvakta*) is the function of *rāga;* and "I am doing" (*karomi*) is the function of *niyati*.

When consciousness functions in this way, abiding in a subtle body, then it is called a bound soul (*paśu*). This group of six, beginning with *māyā,* is also called six veils (*kañcukas*). At this stage, the innate nature of consciousness has been pushed into the background and hidden, because *kāla,* etc., become dominant and exist as veils, covering the innate nature of the Self. It has already been said that agency, capable of doing only little, is the result of *māyā*. In this condition, the agency attributed to the limited (*kiñcit*) [agent] is the qualified subject. *Kalā,* which is functioning

there (*kartṛtvam*), is the cause of emergence of *vidyā,* etc. This has already been explained.

Now the portion of the qualifying, which has been named 'limited' (*kiñcit*), becomes the object to be known and affected.[131] That very *kalā* which differentiates *jñāna* and *kriyā* from itself is the creator of the principle *prakṛti*. This *prakṛti,* which is also called the state of equilibrium of *guṇas* characterized by pleasure, pain, and delusion, threads through specific types of objects and like universal abides in them all. In this way, the creation of both pairs, i.e., the enjoying subject (*aṇu, puruṣa*) and enjoyable objects, takes place under the control of *kalā*. It has already been stated that their creation in reality occurs without any sequence. However, it must be pointed out that (for all practical purposes) succession exists here. The order of sequence regarding *vidyā* and *rāga* is seen differently; for some, being attached, come to know, while others who know, become attached, etc. In the Tantras, such as *Raurava,* etc., the sequential order is different. However, it should not be understood that there is any contradiction between the two.

Prakṛti is the generic form of an object of enjoyment, while the *guṇa* principle is that which abides in the state of agitation.[132] Pleasure (*sukha*) is *sattva* in nature, which is the illuminating light manifesting the enjoyable nature of an object. Pain is characterized by the oscillation of light and absence of it. For this reason, *rajas* is of the nature of activity. Delusion or *moha* is total absence of light, that is to say, it is darkness (*tamas*). These three, *sattva, rajas,* and *tamas,* make up the objects of enjoyment. Thus it is clear that the evolutes of *prakṛti* come out of an agitated primodial nature (*pradhāna*) and not from an unagitated one. It is necessary to admit the existence of agitation vibration as an intermediate state between primodial nature and *guṇas*. In this way, the existence of a separate principle unknown to the Sāṁkhya called *guṇa* has been proved.[133] The agitation of *prakṛti* takes place only as the result of the intervention of the superintending deity of *prakṛti*.[134] Otherwise, if this agitation in *prakṛti* is not caused by intervention of the superintending deity, then it would be impossible for *prakṛti*

to be involved with each individual *puruṣa*. Then, the principle of intellect comes from the *guṇa* principle, where the reflection of the light of *puruṣa* and the reflection of objects take place.

बुद्धितत्त्वात् अहङ्कारो येन बुद्धिप्रतिबिम्बिते वेद्यसंपर्के कलुषे पुंप्रकाशे अनात्मनि आत्माभिमानः शुक्तौ रजताभिमानवत् । अत एव कार इत्येनेन कृतकत्वम् अस्य उक्तं, सांख्यस्य तु तत् न युज्यते, स हि न आत्मनोऽहंविमर्शमयताम् इच्छति, वयं तु कर्तृत्वमपि तस्य इच्छामः । तच्च शुद्धं विमर्श एव अप्रतियोगि स्वात्मचमत्काररूपोऽहमिति । एषोऽस्य अहंकारस्य करणस्कन्धः । प्रकृतिस्कन्धस्तु तस्यैव त्रिविधः सत्त्वादिभेदात् । तत्र सात्त्विको यस्मात् मनश्च बुद्धीन्द्रियपञ्चकं च, तत्र मनसि जन्ये सर्वतन्मात्रजननसामर्थ्ययुक्तः स जनकः। श्रोत्रे तु शब्दजननसामर्थविशिष्ट इति, यावत् घ्राणे गन्धजननयोग्यतायुक्त इति, भौतिकमपि न युक्तम् 'अहं शृणोमि' इत्याद्यनुगमाच्च स्फुटम् आहङ्कारिकत्वम्, करणत्वेन च अवश्यं कर्त्रंशस्पर्शित्वम्, अन्यथा करणान्तरयोजनायाम् अनवस्थाद्यापातात् । कर्त्रंशश्च अहङ्कार एव, तेन मुख्ये करणे द्वे पुंसः, ज्ञाने विद्या, क्रियायां कला, अन्धस्य पङ्गोश्च अहन्तारूपज्ञानक्रियानपगमात्, उद्रिक्ततन्मात्रभागविशिष्टात् तु सात्त्विकादेव अहंकारात् कर्मेन्द्रियपञ्चकम् । 'अहं गच्छामि' इति अहङ्कारविशिष्टः कार्यकरणक्षमः पादेन्द्रियं, तस्य मुख्याधिष्ठानं बाह्यम् अन्यत्रापि तदस्त्येव इति रुग्णस्यापि न गतिविच्छेदः । न च कर्तव्यसांकर्यमुक्तादेव हेतोः, क्रिया करणकार्या, मुख्यं च गमनादीनां क्रियात्वं न रूपाद्युपलम्भस्य तस्य काणादतन्त्रे गुणत्वात्, तस्मात् अवश्याभ्युपेयः कर्मेन्द्रियवर्गः । स च पञ्चकः अनुसन्धेस्तावत्त्वात् । तथाहि बहिस्तावत्त्यागाय वा अनुसन्धिः आदानाय वा द्वयाय वा, उभयरहितत्त्वेन स्वरूपविश्रान्तये वा, तत्र क्रमेण पायुः पाणिः पाद उपस्थ इति । अन्तः प्राणाश्रयकर्मानुसन्धेस्तु वागिन्द्रियम्, तेन इन्द्रियाधिष्ठाने हस्ते यत् गमनं तदपि पादेन्द्रियस्येव कर्म इति मन्तव्यम्, तेन कर्मानन्त्यमपि न इन्द्रियानन्त्यम् आवहेत्, इयति राजसस्य उपश्लेषकत्वम् इत्याहुः । अन्ये तु राजसान्मन इत्याहुः । अन्ये तु सात्त्विकात् मनो राजसाच्च इन्द्रियाणि इति । भोक्रंशाच्छादकात् तु तमःप्रधानाहङ्कारात् तन्मात्राणि वेद्यैकरूपाणि पञ्च । शब्दविशेषाणां हि क्षोभात्मनां यदेकम् अक्षोभात्मकं प्राग्भावि सामान्यम् अविशेषात्मकं तत् शब्दतन्मात्रं । एवं

गन्धान्तेऽपि वाच्यं । तत्र शब्दतन्मात्रात् क्षुभितात् अवकाशदानव्यापारं नभः - शब्दस्य वाच्याध्यासावकाशसहत्वात् । शब्दतन्मात्रं क्षुभितं वायुः शब्दस्तु अस्य नभसा विरहाभावात् । रूपं क्षुभितं तेजः पुर्वगुणौ तु पूर्ववत्। रसः क्षुभित आपः पूर्वे त्रयः पूर्ववत् । गन्धः क्षुभितो धरा पूर्वे चत्वारः पूर्ववत् । अन्ये शब्दस्पर्शाभ्यां वायुः, इत्यादिक्रमेण पञ्चभ्यो धरणी इति मन्यन्ते । गुणसमुदायमात्रं च पृथिवी, नान्यो गुणी कश्चित् । अस्मिंश्च तत्त्वकलापे ऊर्ध्वोर्ध्वगुणं व्यापकं, निकृष्टगुणं तु व्याप्यं ।स एव गुणस्य उत्कर्षो - यत् तेन विना गुणान्तरं न उपपद्यते, तेन पृथिवीतत्त्वं शिवतत्त्वात् प्रभृति जलतत्त्वेन व्याप्तम्, एवं जलं तेजसा इत्यादि यावच्छक्तितत्त्वम् ।।

भूतानि तन्मात्रगणेन्द्रियाणि
मूलं पुमान्कञ्चुकयुक्सुशुद्धम् ।
विद्यादिशक्त्यन्तमियान्स्वसंवित् -
सिन्धोस्तरङ्गप्रसरप्रकारः ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे तत्त्वस्वरूपप्रकाशनं नामाष्टममाह्निकम् ।।८।।

Then, from the intellect emerges the egoity (*ahaṁkāra*) principle, by means of which an erroneous notion of non-self as Self is conceived. This takes place when the light of *puruṣa,* which has become tainted by contact with a knowable object, reflects on the screen of the intellect (*buddhi*). This (notion of egoity as one's true nature) is the erroneous notion, just like mistaking mother-of-pearl for silver. Therefore, the word *ahaṃ* is suffixed with *kāra,* the active agent. This suffix also indicates that something has been created. The followers of the Sāṁkhya school, on the other hand, do not accept the self-reflective nature of the Self. We, on the other hand, assign it the status of agent. Thus, the agency (*kartṛtvam*) regarding *aham* is in essence pure reflective consciousness having none to oppose it (*apratiyogi*). It relishes its own bliss as 'I' (*aham*). This is an aspect of instrumentality belonging to *ahaṁkāra*.[135] But the other aspect belonging to

ahaṁkāra is its being the originator of the ten sense organs, five *tanmātras,* and the mind, because it has a threefold nature, which is the result of its division into *sattva,* etc. While the mind is being created,[136] it is conceived of as the originator and is endowed with the capacity of giving birth to five *tanmātras*. In regard to the ear, the mind is endowed with the capacity of giving birth to the particular subtle element called sound. Furthermore, in regard to the olfactory sense organ, it is endowed with the capacity of giving birth to the subtle element called smell. It is not feasible to consider sense organs as being born of matter.[137] This is because in concepts such as "I hear," the sense of egoity still persists; for this very reason it is said: the sense organs are born of egoity (*ahaṁkāra*). It (the sense organ) remains in contact with that portion of the egoity (*ahaṁkāra*); otherwise, if use is made of other intermediate organs, the defect of infinite regress would take place.

Egoity (*ahaṁkāra*) is indeed the subject portion of the agent. Therefore, *puruṣa* possesses two main instruments. Limited knowledge (*aśuddhavidyā*) and limited agency (*kalā*) serve as instruments of *puruṣa* in regard to knowledge and action, respectively. It is for this reason that lame or blind persons experience no absence of knowledge and activity which are characterized by egoity. It is from the *sāttvika* aspect of *ahaṁkāra,* attributed by the augmented portion of the subtle elements (*udriktatanmātrabhāga*), that five motor elements emerge. It is because of egoity (*ahaṁkāra*) that the organ of locomotion of a person possessed of egoity is capable of performing its function with a thought such as "I am going." The principal locus of locomotion, i.e., the foot, exists externally; however, locomotion exists equally in other places as well. It is for this very reason that a person bereft of feet is not completely devoid of ability to move. Furthermore, the mixture of various actions performed by different motor organs should not be brought into doubt because of the reasons stated before, that is, because of the existence of a single cause in the form of *ahaṁkāra* related to the subject.

Action is performed by organs; e.g., movement possesses activ-

ity as its principal nature. This, however, is not the case regarding the perception of color, form, etc. According to the Vaiśeṣika school, form, color, etc., is understood to be a property (*guṇa*); therefore, the group of motor organs is fivefold because it is aimed at that particular number. For example, for the ascertainment of activity, externally some motor organs exist for the purpose of giving or excreting, and others for the purpose of accepting or taking in, or for both. Or, they may be free from both, or may be for the purpose of repose in one's own nature. These motor organs are in the following order: anus, hands, feet, and sexual organs. When the ascertainment of activity, which remains interwoven with the vital air (*prāṇa*) takes place, then this is the function of the organ of speech. Therefore, it should be understood that the movement present in the hands, which is the locus of that particular motor organ, is the same movement present in the feet. It is for this very reason that an infinite number of activities does not lead to an infinite number of actions.

Some argue that up to this extent the *rajas* portion of *ahaṁkāra* remains involved in the process of creation. Others say that the mind emerges from *rajas;* yet others maintain that mind is the product of the *sattva* aspect of *ahaṁkāra,* while the senses are said to be the product of *rajas*. The five subtle elements (*tanmātras*) as well as five gross elements, which are nothing but the knowable objects, are born from the predominantly *tamasic* and delusive aspect of *ahaṁkāra* which veils the agency of the enjoying [experiencing] subject.

All individual sounds have in their background a single, unspecific and generic sound that precedes them, which is free from agitation (*kṣobha*). This form of sound is the subtle element of sound called *śabdatanmātra*. The same holds true regarding smell, taste, touch, and sight. From the vibrating subtle element of sound emerges ether (*ākāśa*), which provides space to all because it is capable of allotting space to the objects spoken of, so that they can occupy their particular places. Air emerges from the agitated subtle elements of sound, but air is not separate from the element

of ether (*ākāśa*). Fire emerges from the agitated subtle element form (*rūpa*), while the properties of sound and touch remain present in it. From the agitated subtle element of taste water is born, while the three properties of sound, tactility, and form remain present there. The earth emerges from the agitated subtle element of smell, while the four previously mentioned properties remain in it. Others hold a view that from the agitated sound and touch air is born, and when all five subtle elements are agitated the earth is born. The earth is nothing but the aggregate of all properties; however, there is nothing else that exists which is the substratum of all properties. In this collection of principles (*tattva*), the quality (*guṇa*) [belonging to these principles] which is above the lower one is more pervasive, while the lower one is less pervasive than the upper one. The excellence of the quality (*guṇa*) can be defined as that without which other qualities cannot come into existence. Therefore, the principle of earth is pervaded by all the principles beginning with Śiva and ending with water. In the same way, the water principle is pervaded by the fire principle, etc. The same takes place up to and including the *śakti* principle.

> The gross elements, the host of subtle elements, the sense and motor organs, *prakṛti, puruṣa* veiled with sheaths, and also from *vidyā* to the *śakti,* all of these are nothing but the order of expansion of the waves in the form of one's own consciousness.

अथ नवममाह्निकम् ।

अथ तत्त्वानां भेदो निरूप्यते ।

स च सप्तधा षडर्धशास्त्र एव परं परमेशेन उक्तः । तत्र शिवाः मन्त्रमहेशाः मन्त्रेशाः मन्त्राः विज्ञानाकलाः प्रलयाकलाः सकला इति सप्त शक्तिमन्तः । एषां सप्तैव शक्तयः, तद्भेदात् पृथिव्यादिप्रधानतत्त्वान्तं चतुर्दशभिर्भेदैः प्रत्येकं स्वं रूपं पञ्चदशम् । तत्र स्वं रूपं प्रमेयतायोग्यं स्वात्मनिष्ठम् - अपराभट्टारिकानुग्रहात्, प्रमातृषु उद्रिक्तशक्तिषु यत् विश्रान्तिभाजनं तत् तस्यैव शाक्तंरूपं

श्रीमत्परापरानुग्रहात् । तच्च सप्तविधं शक्तीनां तावत्त्वात् । शक्तिमद्रूपप्रधाने तु प्रमातृवर्गे यत् विश्रान्तं तच्छक्तिमच्छिवरूपं श्रीमत्पराभट्टारिकानुग्रहात्, तदपि सप्तविधं -प्रमातृणां शिवत्प्रभृति सकलान्तानां तावताम् उक्तत्वात् ।

Chapter Nine

In this chapter, the distinct features of the principles (*tattvas*) are going to be examined.[138] In the Trika doctrine, the supreme Lord himself has taught the existence of the sevenfold variation of the principles: *śivas, mantramaheśvaras, mantreśas, mantras, vijñānākalas, pralayākalas,* and *sakalas*.[139] Thus, there are seven possessors of *śaktis* (*śaktimān*). They possess only seven *śaktis*. It is because of these variations of the principles, beginning with earth and ending in *pradhāna,* that there is a fourteenfold division of each.[140] When 'unique nature' (*svarūpa*) is added to this division, then the division becomes fifteenfold.[141] Among them, the unique nature, which rests in itself, deserves to come under the purview of the knowable objects (*prameyatāyogya*).[142] This can only be cognized by the grace of the goddess Āparā. On the other hand, the subject in whom the energies (*śaktis*) are overflowing and who becomes the place of repose for the objects, is the very nature of that which belongs to *śakti* (*śākta*). This can only be known by the grace of the venerable goddess Parāpara. The *śākta* form is sevenfold because it was stated earlier that number of *śaktis* is seven. When the subject possessing the *śaktis* (*śaktiman*) becomes predominant with reference to the host of knowing subjects and [the objects] rest in the knowing subjects, then it [the knowing subject] is of the nature of Śiva, the possessor of the *śaktis* (*śaktimān*).[143] This becomes manifest by the grace of the venerable goddess Parā. That also is sevenfold because the number of knowing subjects beginning with Śiva and ending with *sakala* is stated to be seven.

तत्र शक्तिभेदादेव प्रमातृणां भेदः, स च स्फुटीकरणार्थं सकलादिक्रमेण भण्यते, तत्र सकलस्य विद्याकले शक्तिः तद्विशेषरूपत्वात् बुद्धिकर्माक्षशक्तीनां,

प्रलयाकलस्य तु ते एव निर्विषयत्वात् अस्फुटे । विज्ञानाकलस्य ते एव विगलत्कल्पे तत्संस्कारसचिवा प्रबुद्धयमाना शुद्धविद्यामन्त्रस्य । तत्संस्कारहीना सैव प्रबुद्धा मन्त्रेशस्य । सैव इच्छाशक्तिरूपतां स्वातन्त्र्यस्वभावां जिघृक्षन्ती मन्त्रमहेश्वरस्य । इच्छात्मिका स्फुटस्वातन्त्र्यात्मिका शिवस्य इति शक्तिभेदाः सप्त मुख्याः । तदुपरागकृतश्च शक्तिमत्सु प्रमातृषु भेदः - करणभेदस्य कर्तृभेदपर्यवसानात्, शक्तेरेव च अव्यतिरिक्तायाः करणीकर्तुं शक्यत्वात् न अन्यस्य-अनवस्थाद्यापत्तेः । वस्तुतः पुनरेक एव चित्स्वातन्त्र्यानन्दविश्रान्तः प्रमाता, तत्र पृथिवी स्वरूपमात्रविश्रान्ता यदा वेद्यते तदा स्वरूपम् अस्याः केवलं भाति चैत्रचक्षुर्दृष्टं चैत्रविदितं जानामीति, तत्र सकलशक्तिकृतं सकलशक्तिमद्रूपकृतं स्वरूपान्तरं भात्येव, एवं शिवान्तमपि वाच्यं, शिवशक्तिनिष्ठं शिवस्वभावविश्रान्तं च विश्वं जानामि इति प्रत्ययस्य विलक्षणस्य भावात् ।

It is because of this variation of the *śaktis* that the number of knowing subjects is divided into seven. In order to clarify this, it is stated in this particular order, i.e., *sakala,* etc. *Sakala* subjects have *vidyā* and *kalā* as their *śaktis*.[144] The *śaktis* that function in the inner senses and motor organs are only particular forms of these two: *vidyā* and *kalā*. In the case of *pralayākala* souls, *vidyā* and *kalā* remain indistinct[145] because they are devoid of objects. In *vijñānākala* souls, *vidyā* and *kalā* are going to be dissolved, but still persist aided by [their] residual traces. In *mantra* souls, *śuddhavidyā* is in the process of awakening. In lords of the *mantra* (*mantreśa*) souls, *śuddhavidyā* becomes fully awakened when the total absence of any residual trace occurs. In the case of *mantramaheśvara* souls, *śuddhavidyā* is eager to assume the form of *icchāśakti,* whose innermost nature is *svātantrya*. With reference to Śiva souls, *śuddhavidyā,* which is of the nature of will, clearly assumes the manifest form of freedom (*svātantrya*). Here ends the description of the seven principal variations of the *śaktis*.[146] The knowing subjects possessed by these *śaktis* are colored by them, and because of this a distinction among them arises. It is because of the difference of the instruments that a distinction

of agency is created.[147] Śakti alone, which is inseparable from the agent, can be made an instrument and not anything else. Otherwise, the fallacy of infinite regress would occur. In reality, there is only one single knowing subject resting in bliss and freedom.

When the earth is known in its own innate nature, at that time her innate nature alone shines; for example: "I know the object that has been seen and experienced by Chaitra." In this experience, which is perceived by the powers of the *sakala* soul and by the one who is the possessor of all the *śaktis,* another innate nature definitely shines. This statement applies to all the knowing subjects up to Śiva: "I know the universe," which steadily abides in the unity of Śiva and Śakti, when viewed with reference to both, and which later takes its repose in Śiva because of the existence of a specific concept.

ननु भावस्य चेत् वेद्यता स्वं वपुः तत्सर्वान्प्रति वेद्यत्वं, वेद्यत्वमपि वेद्यम् इत्यनवस्था, तया च जगतोऽन्धसुप्तत्वं सुप्रकाशमेव, तया च वेद्यत्वावेद्यत्वे विरुद्धधर्मयोग इति दोषः? अत्र उच्यते - न तत् स्वं वपुः स्वरूपस्य पृथगुक्तत्वात्, किं तर्हि तत्, प्रमातृशक्तौ प्रमातरि च यत् विश्रान्तिभाजनं यत् रूपं तत् खलु तत्, स्वप्रकाशमेव तत् प्रकाश न तु किंचिदपि प्रति इति सर्वज्ञत्वम् अनवस्थाविरुद्धधर्मयोगश्च इति दूरापास्तम् । अनन्तप्रमातृसंवेद्यमपि एकमेव तत् तस्य रूपं तावति तेषामेकाभासरूपत्वात् इति न प्रमात्रन्तरसंवेद नानुमानविघ्नः कश्चित्, तच्च तस्य रूपं सत्यम् अर्थक्रियाकारित्वात् तथैव, परदृश्यमानां कान्तां दृष्ट्वा तस्यै समीर्ष्यति, शिवस्वभावं विश्रान्तिकुम्भं पश्यन् समाविशति समस्तानन्तप्रमातृविश्रान्तं वस्तु पश्यन् पूर्णीभवति नर्तकीप्रेक्षणवत्, तस्यैव नीलस्य तद्रूपं प्रमातरि यत् विश्रान्तं तथैव स्वप्रकाशस्य विमर्शस्योदयात् - इति पञ्चदशात्मकत्वं पृथिव्याः प्रभृति प्रधानतत्त्वपर्यन्तम् । तावत्युद्रिक्तरागादिकञ्चुकस्य सकलस्य प्रमातृत्वात्, सकलस्यापि एवं पाञ्चदश्यं तस्यापि तावद्वेद्यत्वात् । वितत्य चैतत् निर्णीतं तन्त्रालोके। पुंसः प्रभृति कलातत्त्वान्तं त्रयोदशधा-सकलस्य तत्र प्रमातृतायोगेन तच्छक्तिशक्तिमदात्मनो भेदद्वयस्य प्रत्यस्तमयात्, तथा च सकलस्य स्वरूपत्वमेव केवलं, प्रलयाकलस्य स्वरूपत्वे चतुर्णां प्रमातृत्वे सप्त । मन्त्रेशस्य स्वरूपत्वे द्वयोः प्रमातृत्वे पञ्च ।

मन्त्रमहेशस्य स्वरूपत्वे भगवत एकस्यैव प्रमातृत्वे शक्तिशक्तिमद्भेदात् त्रयः । शिवस्य तु प्रकाशैकचित्स्वातन्त्र्यनिर्भरस्य न कोऽपि भेदः परिपूर्णत्वात् । एवम् अयं तत्त्वभेद एव परमेश्वरानुत्तरनयैकाख्ये निरूपितः भुवनभेदवैचित्र्यं करोति, नरकस्वर्गरुद्रभुवनानां पार्थिवत्वे समानेऽपि दूरतरस्य स्वभावभेदस्य उक्तत्वात् । अत्र च परस्परं भेदकलनया अवान्तरभेदज्ञानकुतूहली तन्त्रालोकमेव अवधारयेत् ।

Now the question arises: If an entity does possess the quality of being cognizable or perceptible (*vedyatā*) as its own form, then it would be knowable to all.[148] The quality of being cognizable would itself also be knowable; this would involve the fault of infinite regress. Then the universe, although fully manifest, would be blind and in deep slumber because it would involve the fallacy of association with two contradictory attributes: the capacity to be cognized and the quality opposite to it (*viruddhadharmayoga*). That question is answered in the following way: the capacity to be cognized (*vedyatvā*) does not belong to the knowable object as its very self because the capacity to be cognized, belonging to the unique nature (*svarūpa*) [of an object], has been stated to be something different. That which first takes its repose in the energy (*śakti*) of the subject, and then in the subject itself, is indeed the sharer of restfulness. That sharer of restfulness is indeed the innate nature [of any given object]. That innermost nature is indeed self-luminous and it shines with reference to none.[149] Therefore, the question of omniscience, infinite regress, and contradiction between two opposing attributes has been refuted.

That very innermost nature (*svarūpa*) remains one, even when cognized by countless limited knowing subjects. Its character is of this singular nature because all these cognitions are of the nature of manifestation (*ābhāsa*). Therefore, there is no hindrance regarding the rising of perceptions and inferences among different subjects. Its character is real because it has the capacity to serve in worldly transactions; for example, seeing a beautiful woman watched by others, one experiences jealousy.[150] Also, while

conceiving Śiva as the abode of rest, one experiences absorption. Seeing an object in which a great number of subjects have been immersed, one experiences fullness. It is like watching the dance of a young woman,[151] or seeing 'blue' with its unique characteristics when it becomes merged with the subject. In this way, self-reflecting consciousness arises. Thus, everything beginning with earth and ending with *prakṛti* is of the nature of fifteen. This is because of the fact that in *sakala* souls, *rāga* and the other veils (*kañcukas*) have become active, and because it is the *sakala* souls who are the experiencing subjects. A *sakala* soul has this form of fifteen characteristics because it also comes under the dominion of 'knowable [objects].' This topic has been dealt with at length in the *Tantrāloka*.

From the *puruṣa*[152] to *kalā tattvas,* these divisions are thirteen. Since a *sakala* soul is not associated with subjectivity, the two characteristics, *śakti* and the possessor of *śakti,* do not arise. In this case, the *sakala* soul exists merely as the innermost nature (*svarūpa*). When the *pralayākala* soul is the innermost nature and the remaining subjects are five [in number], then the distinctions become eleven. When, on the other hand, the *vijñānākala* [soul] is the innermost nature, and subjects are four, then the variations are nine. In the case when the *mantra* [soul] is the innermost nature, and the subjects are three, then the variations are seven. When the *mantreśa* is the innermost nature, and the subjects are two, then the variations are five. When the *mantramaheśvara* [soul] is the innermost nature, and the single Lord is subject, the variations become three, because of the distinction of *śakti* and the possessor of *śakti*. In the case of Śiva, who is solely of the nature of light, consciousness, and freedom, there is no variation, because He is perfect in every aspect. These distinctive variations of the categories were given in the text titled *Parameśvarānuttaranaya*. These distinctive variations of the categories are responsible for the great variety of worlds (*bhuvanas*). This is expressed only because the nether world, heaven, and those worlds belonging to *rudras,* though similar, being constituted of earth, yet have differences in

their natures due to comparative remoteness. One curious to know about the subsidiary variations of each of the many enumerations should try to understand it by studying the *Tantrāloka*.

एवम् एकैकघटाद्यनुसारेणापि पृथिव्यादीनां तत्त्वानां भेदो निरूपितः । अधुना समस्तं पृथिवीतत्त्वं प्रमातृप्रमेयरूपम् उद्दिश्य निरूप्यते - यो धरातत्त्वाभेदेन प्रकाशः स शिवः । यथा श्रुतिः 'पृथिव्येवेदं ब्रह्म' इति । धरातत्त्वसिद्धिप्रदान् प्रेरयति स धरामन्त्रमहेश्वरः, प्रेर्यो धरामन्त्रेशः, तस्यैवाभिमानिकविग्रहतात्मको वाचको मन्त्रः, सांख्यादिपाशवविद्योत्तीर्णशिवविद्याक्रमेण अभ्यस्तपार्थिवयोगोऽप्राप्तध्रुवपदः धराविज्ञानाकलः । पाशवविद्याक्रमेण अभ्यस्तपार्थिवयोगः कल्पान्ते मरणे वा धराप्रलयकेवलः । सौषुप्ते हि तत्त्वावेशवशादेव चित्रस्य स्वप्नस्य उदयः स्यात् गृहीतधराभिमानस्तु धरासकलः । अत्रापि शक्त्युद्रेकन्यग्भावाभ्यां चतुर्दशत्वम् इति प्रमातृतापन्नस्य धरातत्त्वस्य भेदाः, स्वरूपं तु शुद्धं प्रमेयम् इति, एवम् अपरत्रापि ।

Thus, by following the [example of] one single clay jar, the distinctive variations of earth principle and the other categories have been examined.[153] Now an exposition of the entire category of earth with its characteristics of subject and object of knowledge will be given. That light which shines as nondifferent from the earth is Śiva; as it is said in the Vedas: "The earth itself is Brahman." He who is the Lord of the *mantreśvara* [knowing subjects who represent the earth principle] sends those who are the givers of *siddhis,* and those who are thus sent are *mantreśvaras*. The *mantra* [knowing subject] is one who is the embodiment of egoism, which assumes the form signified by the term *mantra*. The *vijñānākala* [knowing subject], related to the earth [principle], is one who has rid himself of *sāṁkhya,* and other systems followed by bound souls, and practiced *pārthivayoga* by means of *śaivavidyā,* but was unable to attain the permanent state.[154] However, there are those who, at the end of the *kalpa* or after death, experience release from the earth as *dharāpralayakevalas*[155] by means of *pārthivayoga,* described in the text of *paśus*. To them, the earth remains dissolved. However, in the state of deep sleep

there is a possibility of the arising of strange and different kinds of dreams as a result of the overpowering nature of the *tattvas*. The person who identifies himself with the earth [principle] is called a *dharāsakala*. Even in the state of being a *dharāsakala,* because of the prominence of *śakti* and because of its subordination, the variety is fourteenfold.[156] Thus, these are the variations of the earth [principle], which have taken the role of the subject. Their innate nature (*svarūpa*) is the pure knowable object (*śuddhaprameya*).[157] The same applies to the other principles.

अथ एकस्मिन् प्रमातरि प्राणप्रतिष्ठिततया भेदनिरूपणम् - इह नीलं गृह्णतः प्राणः तुटिषोडशकात्मा वेद्यावेशपर्यन्तम् उदेति, तत्र आद्या-तुटिरविभागैकरूपा, द्वितीया ग्राहकोल्लासरूपा, अन्त्या तु ग्राह्याभिन्ना तन्मयी, उपान्त्या तु स्फुटीभूतग्राहकरूपा, मध्ये तु यत् तुटिद्वादशकं तन्मध्यात् आद्यं षट्कं निर्विकल्पस्वभावं विकल्पाच्छादकं, षट्त्वं च अस्य स्वरूपेण एका तुटिः, आच्छादनीये च विकल्पे पञ्चरूपत्वम्, उन्मिमिष, उन्मिषत्ता, सा च इयं स्फुटक्रियारूपत्वात् तुटिद्वयात्मिका-स्पन्दनस्य एकक्षणरूपत्वाभावात्, उन्मिषितता स्वकार्यकर्तृत्वं च इत्येवमाच्छादनीयविकल्पपाञ्चविध्यात् स्वरूपाच्च षट् क्षणा निर्विकल्पकाः, ततोऽपि निर्विकल्पस्य ध्वंसमानता, ध्वंसो विकल्पस्य, उन्मिमिषा उन्मिषत्ता तुटिद्वयात्मिका उन्मिषितता च इति षट् तुटयः । स्वकार्यकर्तृता तु ग्राहकरूपता इति उक्तं न सा भूयो गण्यते, इत्येवं विवेकधना गुरूपदेशानुशीलिनः सर्वत्र पाञ्चदश्यं प्रविभागेन विविञ्चते ।

Now, the variations of the *tattvas* as they abide in the vital energy with reference to one perceiving subject will be examined.[158] In this world, any given person perceiving 'blue' possesses [his own] vital energy consisting of sixteen *tuṭis* (*tuṭiṣoḍaśakātmā*). This vital energy extends up to the end of the knowable objects, taking possession of the thing known. The first *tuṭi* is free from any division and remains an undivided unity. The second is of the form of a knowing subject who is about to come forth [into manifestation]. The last is identical with the object to be known, while the penultimate one is the manifest form of the knowing subject. The intermediate group consists of twelve *tuṭis;* the first group of

six is *nirvikalpa* by nature, which veils the *vikalpa* form of knowledge. Among these six *tuṭis,* one is innate nature in itself (*svarūpa*), and the remaining five *tuṭis* are engaged in veiling determinacy (*vikalpa*). The desire to open and the state of openness both consist of two *tuṭis* because they are characterized by the well-manifested form of activity. This is because an action or [subtle] vibration [of an action] persists in the perceiver for more than one moment. The state of openness and the state of being an agent with regard to the objects of activity are thus established. Thus, because of the fivefold nature of determinacy (*vikalpa*), which is to be concealed, and because of nature in itself, the *nirvikalpa* state consists of six moments: the state of *nirvikalpa* in the process of being dissolved, the actual dissolution of *vikalpa,* the intention to open, the state of openness consisting of two moments, and the state of openness itself combined constitute the six *tuṭis*. Its own functioning capacity is nothing but the form of being the nature of the knowing subject; therefore, it is not counted separately. In the manner disclosed above, a person having proper discernment, following the course of instruction by spiritual teacher, analytically discerns the state of fifteen everywhere.[159]

विकल्पन्यूनत्वे तु तुटिन्यूनता सुखादिसंवित्ताविव यावत् अविकल्पतैव । लोकास्तु विकल्पविश्रान्त्या ताम् अहन्तामयीम् अहन्ताच्छादितेदंभावविकल्पप्रसरं निर्विकल्पां विमर्शभुवम् अप्रकाशितमिव मन्यन्ते-दुःखावास्थां सुखविश्रान्ता इव, विकल्पनिर्ह्रासेन तु सा प्रकाशत एव इति इयम् असौ संबन्धे ग्राह्यग्राहकयोः सावधानता इति अभिनवगुप्तगुरवः । एवं च पाञ्चदश्ये स्थिते यावत् स्फुटेदन्तात्मनो भेदस्य न्यूनता तावत् द्वयं द्वयं ह्रसति यावत् द्वितुटिकः शिवावेशः, तत्र आद्या तुटिः सर्वतः पूर्णा, द्वितीया सर्वज्ञानकरणाविष्टाभ्यस्यमाना सर्वज्ञत्वसर्वकर्तृत्वाय कल्पते न तु आद्या । यदाह श्रीकल्लटः 'तुटिपात इति' अत्र पातशब्दं सैव भगवती श्रीमत्काली मातृसद्भावो भैरवः प्रतिभा इत्यलं रहस्यारहस्यनेन । एवं मन्त्रमहेशतुटेः प्रभृति तत्तदभ्यासात् तत्तत्सिद्धिः ।

As the *vikalpas* become fewer, the number of *tuṭis* also decreases, as in the experience of happiness which terminates in

the state of *nirvikalpa*.[160] Even ordinary people, by means of resting (*viśrānti*) *vikalpas* in I-Consciousness, apprehend the *nirvikalpa* state, the abode of reflective consciousness, which extends up to the state of this-ness and is covered with an I-Consciousness [that is] almost indistinct. This is like the state of unhappiness resting in happiness, which begins to shine clearly only after gradual reduction of *vikalpas*. This is known as close attentiveness[161] regarding relation between the perceiver and perceived. This is the view held by Abhinavagupta's teachers.

When the differentiation in the form of clear manifestation of this-ness diminishes, and if it continues to diminish by twos, the aspirant attains full penetration into Śiva (*āveśa*) for the duration of two *tuṭis*. Of these two, the former is full in every respect while the second, being practiced by absorbing it into omniscience and omnipotence, rewards the aspirant with omniscience and omnipotence. The same is not the case with first *tuṭi*, as stated by revered Kallaṭa: "*tuṭipāta*,[162] and so on." In this context, the word "*pāta*" is understood to be the Devī, Śrīmatkālī, Mātṛsadbhāva, Bhairava, Pratibhā, etc. That is now enough of revealing what is an esoteric secret. Thus, from the *tuṭi* belonging to *mantramaheśvara* onward, the attainment in the respective spheres occurs by means of practice appropriate to a particular sphere.[163]

अथात्रैव जाग्रदाद्यवस्था निरूप्यन्ते,-तत्र वेद्यस्य तद्विषयायाश्च संविदो यत् वैचित्र्यम् अन्योन्यापेक्षं सत् सा अवस्था, न वेद्यस्य केवलस्य न चापि केवलायाः संविदो न चापि पृथक् पृथक् द्वे । तत्र यदाधिष्ठेयतया बहीरूपतया भानं तदा जाग्रदवस्था मेये मातरि माने च । यदा तु तत्रैव अधिष्ठानरूपता भानं संकल्पः तदा स्वप्नावस्था । यदा तु तत्रैव अधिष्ठातृरूपतया बीजात्मतयैव भानं तदा सुषुप्तावस्था । इमा एव तिस्रः प्रमेयप्रमाणप्रमात्रवस्थाः प्रत्येकं जाग्रदादिभेदात् चतुर्विधा उक्ताः । यदा तु तस्मिन्नेव प्रमातृविश्रान्तिगते प्रमातुः पूर्णतौन्मुख्यात् तद्द्वारेण पूर्णतोन्मुखतया भानं तदा तुर्यावस्था, सा च रूपं दृशाहमित्येवं-विधम् अंशत्रयम् उत्तीर्य पश्यामीति अनुपायिका प्रमातृता स्वातन्त्र्यसारा, नैकट्यमध्यत्वदूरत्वैः प्रमातृप्रमाणप्रमेयताभिषेकं ददती

तदवस्थात्रयानुग्राहकत्वात् त्रिभेदा । एतदेव अवस्थाचतुष्टयं पिण्डस्थपदस्थरूपस्थरूपातीतशब्दैर्योगिनो व्यवहरन्ति, प्रसंख्यानधनास्तु सर्वतोभद्रं व्याप्तिः महाव्याप्तिः प्रचय इति शब्दैः । अन्वर्थं चात्र दर्शितं तन्त्रालोके श्लोकवार्तिके च । यच्च सर्वान्तर्भूतं पूर्णरूपं तत् तुर्यातीतं सर्वातीतं महाप्रचयं च निरूपयन्ति । किं च यस्य यद्यदा रूपं स्फुटं स्थिरम् अनुबन्धि तत् जाग्रत्, तस्यैव तद्विपर्ययः स्वप्नः, यः लयाकलस्य भोगः सर्ववेदनं सुषुप्तं, यो विज्ञानाकलस्य भोगः भोग्याभिन्नीकरणं तुर्यं मन्त्रादीनां स भोगः, भावानां शिवाभेदस्तुर्यातीतं सर्वातीतम् । तत्र स्वरूपसकलौ १ प्रलयाकलः २ विज्ञानाकलः ३ मन्त्रतदीशतन्महेशवर्गः ४ शिवः ५ इति पञ्चदशभेदे पञ्च अवस्थाः । स्वरूपं प्रलयाकल इत्यादिक्रमेण त्रयोदशभेदे, स्वरूपं विज्ञानाकलशक्तिः विज्ञानाकल इत्येकादशभेदे, स्वरूपं मन्त्राः तदीशाः महेशाः शिवः शिव इति सप्तभेदे, स्वरूपं महेशशक्तिः महेशः शक्तिः शिव इति पञ्चभेदे, स्वरूपं क्रियाशक्तिः ज्ञानशक्तिः इच्छाशक्तिः शिव इति त्रिभेदे, अभिन्नेऽपि शिवतत्त्वे क्रियाज्ञानेच्छानन्दचिद्रूपक्लृप्त्या प्रसंख्यानयोगधनाः पञ्चपदत्वम् आहुः ।।

भूम्यादौ तत्त्वजाले न हि भवति वपुस्तादृशं यत्प्रमातुः
संविद्विश्रान्तिवन्ध्यं स्फुरति स बहुधा मातृभावोऽस्य यस्मात् ।
तेनास्मिन्वेद्यजाले क्रमगतकलनां निर्विकल्पामहन्ता-
स्वातन्त्र्यामर्शसारां भुवमधिवसत प्राप्नुत स्वात्मसत्ताम् ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे तत्त्वभेदप्रकाशनं नाम नवममाह्निकम् ।।९।।

Now, in the fifteenfold variations, waking and the other states [of consciousness] are going to be examined. The knowable object and the consciousness related to it, which causes diversity in consciousness, being mutually dependent, are known as states [of consciousness]. It neither belong to the object of knowledge alone, nor to consciousness alone, nor are they separate from each other. When any particular experience occurs, having externality as the substrate, then this is the state of wakefulness which remains associated with the knower, the knowledge, and the object of knowledge.

When, on the other hand, any particular experience shines as the substrate (*adhiṣṭhāna*)[164] in the form of an instrument, which appears as a desire, then this is the dreaming state. When knowledge shines as the governing agent in the form of seed alone, then this state is known as deep sleep. These three states, with reference to the object of knowledge, the instrument, and the subject of right knowledge, are said to have a fourfold division each. When, however, in place of the rest of the subjects, the emergence of light occurs because of his inclination toward inwardly directed fullness and awareness unfolds, then that state is known as the 'fourth state.' For example, the knowledge: "I see the form by means of the instrumentality of knowledge" transcends the knower, known, and knowledge.[165] The knowledge "I see" rests in the subjectivity of the knower without any means and is in essence autonomy (*svātantrya*). This fourth state is the giver of roles such as subjectivity, instrumentality, and objectivity, respectively, by means of proximity, middle range, and distance. It is because autonomy is the giver of the grace of these states that they are said to be threefold.

The *yogins* acknowledge these states by the names *piṇḍastha, padastha, rūpastha,* and *rūpātīta,* respectively. Those rich in the subtlety of meditation call these states *sarvatobhadra, vyāpti, mahāvyāpti,* and *pracaya*. The derivative meanings of these names are given in the *Tantrāloka,* as well as the *Ślokavartika* (*Mālinīvijaya*). That which permeates all the other states and is all-inclusive and perfect is the state beyond the fourth (*turyātīta*). It transcends all; therefore, it is denoted by the name *mahāpracaya*.

Moreover, that which is distinct, steady, and well-connected is the waking state. That contrary to it is the dreaming state, which is the state of experience of *pralayākala* souls. Deep sleep is non-awareness of all the knowable objects, which is the state of experience of *vijñānākala* souls. The fourth state is the experience of the process which makes the object nondifferent from the subject. This is the state of experience of the *mantra, mantreśvara,* and *mantramaheśvara* souls. The absence of difference from Śiva in

any entities is the state beyond the fourth (*turiyātīta*). This is the state that transcends all.

Now, how the fifteenfold variation occurs in the five states with reference to different subjects is given below:

1. *Jāgrat* (waking state)–*sakala* in its innate nature
2. *Svapna* (dream)–*Pralayākala*
3. *Suṣupti* (sleep)–*Vijñānākala*
4. The fourth–*Mantra, Mantreśvara, Mantramaheśvara*
5. Transcending the fourth–Śiva

In the thirteenfold variation following the order mentioned earlier, in regard to the essential nature and *pralayākala* souls, etc., five states also remain present there. Following the order of the 'thing in itself' (*svarūpa*), the energy of *vijñānākala* and the *vijñānākala* souls, the variation is elevenfold. In the ninefold variation, they are the 'thing in itself' (*svarūpa*), *mantras,* lords of the *mantra,* the lords of these lords, *śakti,* and Śiva. In the sevenfold variation, they are the thing in itself, lords of the *mantra,* their lords, *śakti,* and Śiva. In the fivefold variation, they are the thing in itself, the energy of *mantramaheśvara, śakti,* and Śiva. In the threefold variations they are the thing in itself, the *icchā, jñāna,* and *kriyāśaktis*. In the principle called Śiva, though it is free from distinction, *yogins,* rich in the perfection of enumeration, conceive a fifteenfold division by means of the presence of the *icchā, jñāna,* and *kriyāśaktis*.

> The beautiful form devoid of rest in consciousness, seen in the host of categories such as earth, etc., is not as beautiful as that of the supreme subject, as his knowable shines in multifarious ways. Take recourse to this multitude of principles created in sequential order, which are in essence indeterminate I-Consciousness impregnated with autonomy and reflective awareness—and attain your own Self.

अथ दशममाह्निकम् ।।

उक्तस्तावत् तत्त्वाध्वा । कलाद्यध्वा तु निरूप्यते, तत्र यथा भुवनेषु अनुगामि किंचिद्रूपं तत्त्वम् इत्युक्तम्, तथा तत्त्वेषु वर्गशो यत् अनुगामि रूपं तत् कला-एकरूपकलनासहिष्णुत्वात् । तद्यथा पृथिव्यां निवृत्तिः-निवर्तते यतस्तत्त्वसर्ग इति । जलादिप्रधानान्ते वर्गे प्रतिष्ठा-कारणतयाप्यायनपूरणकारित्वात् । पुमादिमायान्ते विद्या-वेद्यतिरोभावे संविदाधिक्यात् । शुद्धविद्यादिशक्त्यन्ते शान्ता, कञ्चुकतरङ्गोपशमात् । एतदेव अण्डचतुष्टयंपार्थिव-प्राकृत-मायीय-शाक्ताभिधम् । पृथिव्यादिशक्तीनाम् अत्र अवस्थानेन शक्तितत्वे यावत् परस्पर्शो विद्यते, स्पर्शस्य च सप्रतिघत्वमिति तावति युक्तम् अण्डत्वम् । शिवतत्त्वे शान्तातीता-तस्योपदेशभावनार्चादौ कल्यमानत्वात् । स्वतन्त्रं तु परं तत्त्वं, तत्रापि यत् अप्रमेयं तत्कलातीतम् । एवं पञ्चैव कलाः षट्त्रिंशत्तत्वानि ।

Chapter Ten

[In the previous chapter], the path of principles (*tattvas*) has been explained. Now the path called *kalā,* the subtle units of *tattvas,* etc., will be described. It has already been stated that the specific character which threads through all the worlds is called 'principle' (*tattva*). In the same way, that which invariably abides in the group of *tattvas* is named *kalā*. This is because *kalā* is capable of fashioning or shaping (*kalana*) in a uniform way; for example, in regard to the principle earth, it is *nivṛtti* because a process of the creation of the principles stops with it.[166]

The *kalā* named *pratiṣṭhā* functions in the group of *tattvas* beginning with water and ending with *pradhāna* because it is instrumental in nourishing and replenishing. The *kalā* named *vidyā* functions in the group of *tattvas* beginning with *puruṣa* and ending with *māyā,* because of which knowables begin to diminish and the ascension of consciousness occurs. From pure *vidyā* to the end of *śaktitattva* the *śāntākalā* operates. Due to its function, the activity of veils (*kañcukas*) rest in tranquility. Therefore, there are four spheres[167] (*aṇḍas*): born of earth (*pārthiva*), born of *prakṛti* (*prākṛta*), born of *māyā* (*mayīya*), and born of *śakti* (*śāktā*). The energies belonging to the earth and other *tattvas* have their abode

in these spheres up to the end of the principle called *śakti;* therefore, in the principle *śakti* subtle tactile contact exists.[168] Tactile contact possesses the nature of resistance, and therefore it is reasonable to conclude that the spherical worlds exist up to the end of the *śakti* principle. Furthermore, in the *śivatattva,* there is the concived *kalā* called *śāntātītā* whose existence is created only for the purposes of instruction, meditation, and worship.[169] The supreme reality possesses absolute freedom; however, even there, that which is beyond the scope of knowledge is also beyond *kalā* (*kalātīta*).[170] Thus, the number of *kalās* is indeed five and the number of *tattvas* is thirty-six.

तथाहि-प्रमेयत्वं द्विधा-स्थूलसूक्ष्मत्वेन इति दश । करणत्वं द्विधा - शुद्धं कर्तृतास्पर्शि च इति दश । करणतोपसर्जनकर्तृभावस्फुटत्वात् पञ्च, शुद्धकर्तृभावात् पञ्च, विगलितविभागतया विकासोन्मुखत्वे पञ्च, सर्वावच्छेदशून्यं शिवतत्त्वं षड्त्रिंशम् । तद्यदा उपदिश्यते भाव्यते वा यत् तत्प्रतिष्ठापदम्, तत् सप्तत्रिंशम्, तस्मिन्नपि भाव्यमाने अष्टात्रिंशम्, न च अनवस्था-तस्य भाव्यमानस्य अनवच्छिन्नस्वातन्त्र्ययोगिनो वेद्यीकरणे सप्तत्रिंश एव पर्यवसानात्, षट्त्रिंशं तु सर्वतत्त्वोत्तीर्णतयासंभाव्यावच्छेदम् इति पञ्चकलाविधिः । विज्ञानाकलपर्यन्तम् आत्मकला, ईशान्तं विद्याकला, शिष्टं शिवकला इति त्रितत्वविधिः । एवं नवतत्त्वाद्यपि ऊहयेत् इति। मेयांशगामी स्थूलसूक्ष्मपररूपत्वात् त्रिविधो भुवनतत्त्वकलात्माध्वभेदः, मातृविश्रान्त्या तथैव त्रिविधः, तत्र प्रमाणतायां तदाध्वा, प्रमाणस्यैव क्षोभतरङ्गशाम्यत्तायां मन्त्राध्वा, तत्प्रशमे पूर्णप्रमातृतायां वर्णाध्वा, स एव च असौ तावति विश्रान्त्या लब्धस्वरूपो भवति इति एकस्यैव षड्विधत्वं युक्तम् ।

पदमन्त्रवर्णमेकं
पुरषोडशकं धरेति च निवृत्तिः ।
तत्त्वार्णमग्निनयनं
रसशरपुरमस्त्रमन्त्रपदमन्या ।।१।।
मुनितत्त्वार्णं द्विकपद-
मन्त्रं वस्वक्षिभुवनमपरकला ।

अग्न्यर्णतत्त्वमेकक-
पदमन्त्रं सैन्यभुवनमिति तुर्या ।।२।।
षोडश वर्णाः मदमन्त्र-
तत्त्वमेकं च शान्त्यतीतेयम् ।
अभिनवगुप्तेनार्या-
त्रयमुक्तं संग्रहाय शिष्येभ्यः ।।३।।

The knowable is twofold; following its division into gross and subtle qualities, the total number of *tattvas* becomes ten. Instrumentality is also twofold: first, there is pure instrumentality, and second, instrumentality is connected with agenthood. Thus, the number of *tattvas* also becomes ten. Next to them are five *tattvas* where instrumentality has become subordinate and agenthood has become distinctly prominent. Next come five *tattvas* that are the result of the purity of agenthood. The next five *tattvas* are those whose distinction from one another dissolves with the intention toward fullness. The thirty-sixth is the principle known as Śiva, who is free from all limitations. When this is taught or meditated upon, that in which the mind gets a solid base is called the thirty-seventh principle. When this principle is also made an object of meditation, then the number of principles becomes thirty-eight; this does not involve infinite regress, however, because when Śiva, who is associated with unlimited freedom, is being meditated upon, it terminates in the thirty-seventh *tattva*.[171] However, the thirty-sixth principle has to be conceived of as beyond all other principles. Here ends the method of conceiving [grouping] all principles under the scheme of five *kalās*.

When *ātmākalā* extends up to *vijñānākalā,* and *vijñānākalā* extends up to Īśvara, and the remaining *tattvas* are pervaded by Śiva, this is the method of conceiving all the *tattvas* under the

threefold scheme. The same scheme should also be assumed in regard to nine *tattvas*.[172]

The threefold division of the sixfold path, in the form of the worlds (*bhuvanas*), principles (*tattvas*), and *kalās,* which are of the nature of gross, subtler, and subtlest, is on the side of objectivity. When, on the other hand, it takes its repose (*viśrānti*) in the subject, the division is similarly threefold.[173] When it shines as the instrument of knowledge in this subjective aspect, then it is called the path of *pada*. But when the waves of agitation in the instrument of knowledge are going to rest, then it is called the path of *mantra*. When, on the other hand, the agitation is completely pacified in the fullness of subjectivity, then the path is that of *varṇa*. When that very *varṇa* takes rest in its fullness, it attains its own nature. Therefore, it is proper to conclude that one path possesses sixfold divisions.

> The number of *pada, mantra,* and *varṇa* is one, and the number of the worlds is sixteen; thus, the principle earth is composed of the *kalā* called *nivṛtti*. The fire is number three and the eye is number two; therefore, the number of principles from water to *prakṛti* is twenty-three. The word *rasa* signifies number six and *śara* number five; therefore, the number of the words is fifty-six. This is *pratiṣṭhākalā*.
>
> The number of syllables constituting the principles from *puruṣa* to *māyā* are seven. The number of *mantras* and *padas* is two, while the number of the worlds is twenty-eight. This is *vidyākalā*. The number of principles are three, that is, *śuddhavidyā, īśvara,* and *sadāśiva*. The *mantra* here consists of three syllables, while the number of the worlds is eighteen. This is *śāntākalā*.
>
> The number of *pada, mantra,* and principles (*tattva*) is one, while the number of syllables is sixteen. This is *śantātītākalā*. These three verses in *āryā* meter have been composed by Abhinavagupta for the use of his students.

अथ एकादशमाह्निकम् ।

तत्र यावत् इदम् उक्तम् तत् साक्षात् कस्यचित् अपवर्गाप्तये यथोक्तसंग्रहनीत्या भवति, कस्यचित् वक्ष्यमाणदीक्षायाम् उपयोगगमनात् इति दीक्षादिकं वक्तव्यम् । तत्र कः अधिकारी इति निरूपणार्थं शक्तिपातो विचार्यते । तत्र केचित् आहुः ज्ञानाभावात् अज्ञानमूलः संसारः तदपगमे ज्ञानोदयात् शक्तिपात इति तेषां सम्यक् ज्ञानोदय एव किं कृत इति वाच्यम्, कर्मजन्यत्वे कर्मफलवत् भोगवत्वप्रसङ्गे भोगिनि च शक्तिपाताभ्युपगतौ अतिप्रसङ्गः, ईश्वरेच्छानिमित्तत्वे तु ज्ञानोदयस्य अन्योन्याश्रयता वैयर्थ्यं च, ईश्वरे रागादिप्रसङ्गः, विरुद्धयोः कर्मणोः समबलयोः अन्योन्यप्रतिबन्धे कर्मसाम्यं, ततः शक्तिपात इति चेत्, न -क्रमिकत्वे विरोधायोगात्, विरोधेऽपि अन्यस्य अविरुद्धस्य कर्मणो भोगदानप्रसङ्गात्, अविरुद्धकर्मप्रवृत्तौ तदैव देहपातप्रसङ्गात्, जात्यायुष्प्रदं कर्म न प्रतिबध्यते भोगप्रदमेव तु प्रतिबध्यते इति चेत्, कुतः - तत्कर्मसद्भावे यदि शक्तिः पतेत् तर्हि सा भोगप्रदात् किं विभियात् । अथ मलपरिपाके शक्तिपातः सोऽपि किंस्वरूपः ? किं च तस्य निमित्तम् ? इति, एतेन वैराग्यं धर्मविशेषो विवेकः सत्सेव सत्प्राप्तिः देवपूजा इत्यादिहेतुः प्रत्युक्त इति भेदवादिनां सर्वम् असमञ्जसम् । स्वतन्त्रपररमेशाद्वयवादे तु उपपद्यते एतत्, यथाहि - परमेश्वरः स्वरूपाच्छादनक्रीडाया पशुः पुद्गलोऽणुः संपन्नः, न च तस्य देशकालस्वरूपभेदविरोधः तद्वत् स्वरूपस्थगनविनिवृत्त्या स्वरूपप्रत्यापत्तिं झटिति वा क्रमेण वा समाश्रयन् शक्तिपातपात्रम् अणुः उच्यते, स्वातन्त्र्यमात्रसारश्च असौ परमशिवः शक्तेः पातयिता इति निरपेक्ष एव शक्तिपातो यः स्वरूपप्रथाफलः, यस्तु भोगोत्सुकस्य स कर्मापेक्षः, लो॰ कोत्तररूपभोगोत्सुकस्य तु स एव शक्तिपातः परमेश्वरेच्छाप्रेरितमायागर्भाधि कारीयरुद्रविष्णुब्रह्मा-दिद्वारेण, मन्त्रादिरूपत्वं मायापुंविवेकं पुंस्कलविवेकं पुंप्रकृतिविवेकं पुंबुद्धिविवेकमन्यच्च फलं प्रस्नुवानः तदधरतत्त्वभोगं प्रतिबध्नाति, भोगमोक्षोभयोत्सुकस्य भोगे कर्मापेक्षो, मोक्षे तु तन्निरपेक्षः इति सापेक्षनिरपेक्षः । न च वाच्यं - कस्मात् कस्मिंश्चिदेव पुंसि शक्तिपात इति, स एव परमेश्वरः तथा भाति इति सतत्त्वे कोऽसौ पुमान् नाम यदुद्देशेन विषयकृता चोदना इयम् ।

Chapter Eleven

Whatever has been stated up to now[174] can serve some as a direct means for the attainment of liberation (*apavargāptaye*) using the 'short-cut method' explained above. On the other hand, the instruction given above can also lead others to initiation (*dīkṣā*), performance of the rituals, etc. Therefore, it is necessary to give an account of the nature of initiation (*dīkṣā*), rituals, and so on.

Here the question arises: Who is entitled to receive initiation? In order to answer this question, the topic of the 'descent of grace' (*śaktipāta*) is going to be discussed. Some are of the opinion that worldly existence, which is rooted in ignorance, occurs as a result of a lack of knowledge, but when ignorance is removed upon the rise of knowledge,[175] the descent of grace takes place. However, they should explain why and how this right knowledge develops. If it is the outcome of deeds, then it would not be different from the results of actions; it would be a contingency of being an object of enjoyment. If the person who is the enjoyer (enjoying an object) is accepted as the recipient of grace, then the 'fallacy of wideness' (*atiprasaṅga*) occurs. If the will of the Lord is supposed to be the cause of *śaktipāta,* then the 'fallacy of mutual dependence' (*anyonyāśrayatā*) occurs and, moreover, it serves no purpose. This theory would also entail the question of the Lord's partiality. Furthermore, it is not tenable to assume that mutually opposed actions, having equal capacity to suppress each other, could balance (past) actions in order that the descent of grace might occur.[176] This view is not tenable because actions are sequential and therefore are unable to oppose one another. Even if it is accepted that they might oppose each other, the question is raised as to how other actions, which are not opposing one another, bestow their results. If actions that are not contradictory to one another do not occur, then one would instantaneously drop one's body. It is not correct to say that only the actions bestowing the results of birth and life span are not suspended, and that only those acts that grant experiences of happiness and suffer-

ing remain suspended. This view is incorrect because it does not answer the question of why, even if it is assumed that the descent of grace occurs in the presence of such actions, grace is afraid of the deeds that bestow the results of experience. Furthermore, if the question of grace could be satisfactorily resolved by resorting to the theory of the ripening of impurities,[177] then the question of the nature of this theory needs to be answered, as well as the question of its cause. By this question, all possible causes, such as detachment, specific form of merit, service to righteous people, association with saintly persons, and the worship of deities stand refuted. Thus, arguments advanced by dualists are repudiated as incoherent.

According to this nondual system of the autonomous Lord, we maintain the position that the great Lord, by way of sportful play, veils his innate nature and takes up the form of a bound being (*paśu*); however, there is no contradiction regarding the distinction of space, time, and his innate nature.[178] Similarly, the Lord, by removing (the freely chosen) limitations upon his innate nature, reveals himself either instantaneously[179] or gradually[180] to that recipient of grace called a limited knowing subject (*aṇu*).[181] The great Lord is in essence autonomous, and it is He who causes *śakti* to descend; therefore, the descent of grace, which is dependent on nothing, becomes fruitful by the realization of one's innate nature. However, for one desirous of enjoyment (*bhogotsukasya*), the descent of grace depends on his deeds. Upon one desirous of otherworldly enjoyments (*lokottararūpabhogotsukasya*), grace descends through the agency of Rudra, Viṣṇu, and Brahmā, the presiding authorities functioning in the sphere of *māyā,* [who are] impelled only by the will of the supreme Lord. This kind of grace yields results such as the attainment of the status of *mantra* knowing subject (*mantrapramātā*), etc., and (the capacity for) discrimination between [the principles of] *māyā* and *puruṣa, puruṣa* and *kalā, puruṣa* and *prakrti,* and *puruṣa* and *buddhi,* and thus bars that kind of person from enjoying those fruits belonging to the lower principles. For one desirous of enjoyment and liberation, the

descent of grace has to depend on rituals when it comes to enjoyments and is dependent on nothing when it comes to liberation; therefore, the descent of grace is both dependent and non-dependent. It is not proper to ask why the descent of grace occurs only for that particular person. This is simply because the great Lord shines in that particular way. This being the case, then to which person might this kind of injunction related to (the enjoyment of) some object be directed?[182]

स चायं शक्तिपातो नवधा, - तीव्र-मध्य-मन्दस्य उत्कर्ष-माध्यस्थ्य-निकर्षैः पुनस्त्रैविध्यात्, तत्र उत्कृष्टतीव्रात् शास्त्राचार्यनपेक्षिणः स्वप्रत्ययस्य प्रातिभज्ञानोदयः यदुदये बाह्यसंस्कारं विनैव भोगापवर्गप्रदः प्रातिभो गुरुरित्युच्यते तस्य हि न समय्यादिकल्पना काचित्, अत्रापि तारतम्यसद्भावः - इच्छावैचित्र्यात् इति, सत्यपि प्रातिभत्वे शास्त्राद्यपेक्षा संवादाय स्यादपि, इति निर्भित्तिसभित्त्यादिबहुभेदत्वम् आचार्यस्य प्रातिभस्यागमेषु उक्तम्, सर्वथा प्रतिभांशो बलीयान् -तत्संनिधौ अन्येषाम् अनधिकारात् । भेददर्शन इव अनादिशिवसंनिधौ मुक्तशिवानां सृष्टिलयादिकृत्येषु । मन्दतीव्रात् शक्तिपातात् सद्गुरुविषया यियासा भवति, असद्गुरुतस्तु सद्गुरुगमनं शक्तिपातादेव । सद्गुरुस्तु समस्तै तच्छास्त्रतत्त्वज्ञानपूर्णः साक्षात् भगवद्भैरवभट्टारक एव, योगिनोऽपि स्वभ्यस्तज्ञानतयैव मोचकत्वे तत्र योग्यत्वस्य सौभाग्यलावण्यादिमत्त्वस्येवानुपयोगात् । असद्गुरुस्तु अन्यः सर्व एव। एवं यियासुः गुरोः ज्ञानलक्षणां दीक्षां प्राप्नोति यया सद्य एव मुक्तो भवति जीवन्नपि, अत्र अवलोकनात् कथनात् शास्त्रसंबोधनात् चर्यादर्शनात् चरुदानात् इत्यादयो भेदाः । अभ्यासवतो वा तदानीं सद्य एव प्राणवियोजिकां दीक्षां लभते, सा तु मरणक्षण एव कार्या इति वक्ष्याम इति। तीव्रस्त्रिधा उत्कृष्टमध्यात् शक्तिपातात् कृतदीक्षाकोऽपि स्वात्मनः शिवतायां न तथा दृढप्रतिपत्तिः भवति, प्रतिपत्तिपरिपाकक्रमेण तु देहान्ते शिव एव, मध्यमध्यात् तु शिवतोत्सुकोऽपि भोगप्रेप्सुः भवति इति तथैव दीक्षायां ज्ञानभाजनम्, स च योगाभ्यासलब्धम् अनेनैव देहेन भोगं भुक्त्वा देहान्ते शिव एव । निकृष्टमध्यात्तु देहान्तरेण भोगं भुक्त्वा शिवत्वम् एति, इति मध्यस्तु त्रिधाभोगोत्सुकता यदा प्रधानभूता तदा मन्दत्वं - परमेश्वरमन्त्रयोगोपायतया यतस्तत्र औत्सुक्यम्,

पारमेशमन्त्रयोगादेश्च यतो मोक्षपर्यन्तत्वम् अतः शक्तिपातरूपता । तत्रापि तारतम्यात् त्रैविध्यम्, इत्येषु मुख्यः शक्तिपातः । वैष्णवादीनां तु राजानुग्रहवत् न मोक्षान्तता इति न इह विवेचनम् । शिवशक्त्याधिष्ठानं नु सर्वत्र इति उक्तम्, सा परं ज्येष्ठा न भवति अपि तु घोरा घोरतरा वा, स एष शक्तिपातो विचित्रोऽपि तारतम्यवैचित्र्यात् भिद्यते, कश्चित् वैष्णवादिस्थः समय्यादिक्रमेण स्रोतः-पञ्चके च प्राप्तपरिपाकः सर्वोत्तीर्णभगवत्षडर्धशास्त्रपरमाधिकारिताम् एति, अन्यस्तु उल्लङ्घनक्रमेण अनन्तभेदेन, कोऽपि अक्रमम् इति अत एव अधराधरशासनस्था गुरवोऽपि इह मण्डलमात्रदर्शनेऽपि अनधिकारिणः, ऊर्ध्वशासनस्थस्तु गुरुः अधराधरशासनं प्रत्युत प्राणयति-पूर्णत्वात् इति सर्वाधिकारी । स च दैशिको गुरुः आचार्यो दीक्षकः चुम्बकः, स चायं पूर्णज्ञान एव सर्वोत्तमः - तेन विना दीक्षाद्यसंपत्तेः । योगी तु फलोत्सुकस्य युक्तो यदि उपायोपदेशेन अव्यवहितमेव फलं दातुं शक्तः उपायोपदेशेन तु ज्ञाने एव युक्तो मोक्षेऽपि अभ्युपायात् ज्ञानपूर्णताकाङ्क्षी च बहूनपि गुरून् कुर्यात् । उत्तमोत्ततादिज्ञानभेदापेक्षया तेषु तु वर्तेत, सम्पूर्णज्ञानगुरुत्यागे तु प्रायश्चित्तमेव । ननु सोऽपि अब्रुवन् विपरीतं वा ब्रुवन् किं न त्याज्यः, नैव इति ब्रूमः, तस्य हि पूर्णज्ञानत्वात् एव रागाद्यभाव इति अवचनादिकं शिष्यगतेनैव केनचित् अयोग्यत्वानाश्वस्तत्वादिना निमित्तेन स्यात् इति, तदुपासने यतनीयं शिष्येण, न तत्त्यागे । एवम् अनुग्रहनिमित्तं शक्तिपातो निरपेक्ष एव- कर्मादिनियत्यपेक्षणात् ।

The descent of grace is ninefold, with three variants: intense, moderate, and slow, combined with a further threefold division: supremely intense, moderately intense, and mildly intense. The occurrence of supremely intense descent of grace results in the fall of the body, whereupon the state of Parameśvara is attained. With the descent of moderately intense grace, the recipient is himself firmly convinced of the nature of reality and does not require any aid either from the scriptures or from a teacher. In him, intuitive knowledge opens automatically (*prātibhajñānodayaḥ*), whereupon, without undergoing external forms of purificatory rites, he becomes the giver of enjoyment and liberation to others. This kind of recipient of grace is called a teacher of *prātibhā* type. This person is not required to observe any customary behavior as used

in society. Even among the *prātibhā* type there may be the possibility of comparative distinctions among recipients of grace. This is because of the diverse nature of the will of the Lord. Though being intuitive by nature, the person endowed with this type of grace may rely on the scriptures; this he does only for the verification of truth. Thus, some teachers belonging to the *prātibhā* type may not be established in the *śāstras,* while others may be well established in scriptural knowledge. Therefore, they are of various types, but in all the cases the element of intuition (*pratibhā*) reigns supreme. In the presence of the teachers of the *prātibhā* type, other teachers have no authority. Just as in dualist systems (Śaiva Siddhānta), *śivas* who have attained liberation are unable to perform the functions of creation, destruction, etc., in the presence of the beginingless Śiva.

From the descent of mildly intense grace, a desire to approach a right kind of teacher[183] develops, while one's leanings in the direction of incompetent teachers disappear. It is only because of grace that one goes toward the right kind of teacher from an incompetent one. The true teacher is fully conversant with the entire truth contained in *śāstras*. He is none other than the revered Lord Bhairava. Even a *yogin* is the giver of release to others only through the knowledge gained by practice. In this regard, his competency as teacher comes from his identity with Śiva, while the loveliness and charm that he might possess are not essential. The incompetent teacher might possess all these other qualities except union with Śiva.

Thus, the person who feels a desire to approach [such a] teacher receives initiation, characterized by knowledge, through which he immediately attains liberation while still living (*jivanmukti*). This initiation takes place in different ways: by mere glance (*avalokana*), through discourse, by enlightening the disciple regarding *śāstras,* by means of viewing external rites, or by offering semen and menstrual fluids. A person well practiced in meditation, etc., receives initiation at that time which severs the bond of vital energy (*prāṇa*); however, this kind of initiation should be given

only at the time of death. This particular type of initiation will be explained later. Thus, the intense type of descent of grace is of a threefold nature.

One who receives initiation as a result of supremely moderate grace does not feel a deep conviction regarding his identity with Śiva. However, by gradual ripening of that realization, he becomes Śiva after he drops his body. One upon whom grace descends in a moderately moderate manner, although eager to attain Śivahood, is overwhelmed by the desire for enjoyment. In spite of this, this kind of person is a recipient of the pure knowledge granted to him through initiation. He, in the present body, experiences enjoyments obtained by the practice of *yoga* and becomes Śiva at the time of dropping his body. From the mildly moderate descent of grace one attains Śivahood only after experiencing enjoyments in another body after dropping the present one. Thus, the moderate type of grace is also threefold.

When a person's eagerness for the enjoyment of pleasures dominates, then the nature of grace is said to be slow. The recipient of this grace becomes eager to attain identity with supreme Lord through the means of *yoga,* such as repetition of *mantra;* because *mantras* and the practice of *yoga* finally terminate in liberation, they are decidedly of the nature of grace. Here also, as a result of comparative distinction, the mild descent of grace is threefold. These are the main principles of the descent of grace. Regarding Vaiṣṇavas and other systems, the descent of grace is like the grace of the king and therefore does not culminate in liberation; therefore, this type is not going to be discussed here. It has already been stated that in every descent of grace, *śakti* abides as inseparable from Śiva; however, this cannot be the 'supreme one' (*jyeṣṭhā*), but either fearsome (*ghorā*) or dreadful (*ghoratamā*).[184] Although already diverse, the descent of grace becomes further differentiated by means of comparative gradation. A person belonging to the Vaiṣṇava and other orders, who follows the method prescribed by the teacher but at the same time follows this *śāstra* of the five-fold current, becomes in due order sufficiently mature and is able

to gain the highest competency for receiving the Trika, the all-transcending and supreme *sāstra,* which is revealed by the Lord. Others attain (the highest competency for receiving the Trika) by skipping some stages, thus creating indefinite divisions. Yet others may attain (the same competency) instantaneously, i.e., without any sequence (*akrama*). Thus, teachers belonging to the lower orders are not entitled even to see the sacred diagram (*maṇḍala*), while the teacher belonging to the higher orders is instrumental in enlivening the lower doctrines. He is able to do this because, on account of his perfection, he is entitled to all the *śāstras*. This kind of person is a teacher (*daiśika*), a guide (*guruḥ*), one who follows the rules and teaches others to follow them (*ācārya*), an initiator (*dīkṣakaḥ*), or a voracious reader (*cumbakaḥ*). Among them, the best one is that one in whom the fullness of knowledge has completely flourished, without which the fulfillment of initiation, etc., would be impossible.

A *yogin* who is associated with a person desirous of attaining results is capable of granting him immediate results by instructing him to adopt a certain means (*upāya*) which will lead him to his goal. If that person, through the means taught to him, remains concentrated only on knowledge, then he may also attain liberation. A person desirous of having perfect knowledge should approach many teachers; he should remain close to them, hoping to attain ever more superior knowledge of different kinds. However, abandoning a teacher perfect in knowledge definitely requires a need for expiation (*prāyaścitta*). The question might arise: What if the teacher does not give instruction, or he gives erroneous instruction; shouldn't one abandon him? To that we reply, "no," as that kind of teacher is free from attachment because he has attained perfect knowledge and therefore has no personal reasons for not revealing secrets. The teacher's silence might be the result of lack of merit on the side of disciple or for want of a surrendering spirit in the disciple. This disciple should continue to make an effort to serve this kind of teacher and should not abandon him. Thus, the descent of energy, having grace as

its purpose, is indeed independent. If the descent of grace were dependent on bad or good deeds, or restrictive causal laws (*niyati*), then it would be nothing but the function of veiling belonging to the Lord (*tirobhāva*).

तिरोभाव इति, तिरोभावो हि कर्माद्यपेक्षगाढदुःखमोहभागित्वफलः, यथाहि - प्रकाशस्वातन्त्र्यात् प्रबुद्धोऽपि मूढवत् चेष्टते हृदयेन च मूढचेष्टां निन्दति, तथा मूढोऽपि प्रबुद्धचेष्टां मन्त्राराधनादिकां कुर्यात्, निन्देच्च, यथा च अस्य मूढचेष्टा क्रियमाणापि प्रबुद्धस्य ध्वंसम् एति तथा अस्य प्रबुद्धचेष्टा, सा तु निन्द्यमाना - निषिद्धाचरणरूपत्वात् स्वयं च तयैव विशङ्कमानत्वात् एनं दुःखमोहपङ्के निमज्जयति, न तु उत्पन्नशक्तिपातस्य तिरोभावोऽस्ति, अत्रापि च कर्माद्यपेक्षा - पूर्ववत् निषेध्या, तत्रापि च इच्छावैचित्र्यात् एतद्देहमात्रोपभोग्यदुःख फलत्वं वा दीक्षासमयचर्यागुरुदेवाग्न्यादौ सेवानिन्दनोभयप्रसक्तानामिव। तत्रापि इच्छावैचित्र्यात् तिरोभूतोऽपि स्वयं वा शक्तिपातेन युज्यते, मृतो वा बन्धुगुर्वादि कृपामुखेन, इत्येवं पञ्चकृत्यभागित्वं स्वात्मनि अनुसंदधत् परमेश्वर एव, इति न खण्डितमात्मानं पश्येत् ।

यथा निरर्गलस्वात्मस्वातन्त्र्यात्परमेश्वरः ।
आच्छादयेन्निजं धाम तथा विवृणुयादपि ।।
अप्रबुद्धेऽपि वा धाम्नि स्वस्मिन्बुद्धवदाचरेत् ।
भूयो बुध्येत वा सोऽयं शक्तिपातोऽनपेक्षकः ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे शक्तिपातप्रकाशनं नाम एकादशमाह्निकम् ।।

'Veiling' or *tirobhāva* is indeed dependent on deeds, and it can create such a situation as making one experience intense unhappiness and delusion. For instance, because of the free will of the light (*prakāśasvātantryād*), a perfectly enlightened person can behave like he is truly foolish and then blame that behavior on being foolish at heart. Similarly, a foolish person can imitate the behavior of an enlightened one, such as usage of the *mantra* in worship, etc., and then blame it (on the behavior of an enlightened one). However, compared to an enlightened one, the activities per-

formed by a dullard, suited to an unenlightened one, although performed, decline and finally end. The activity of an enlightened one, being blamed as a forbidden behavior, makes the unenlightened become doubtful of his potency, which is the functioning of the 'power of veiling' (*tirobhāvaśakti*). This causes an enlightened one to sink into the morass of delusion.

This veiling has no effect on a person upon whom grace has fallen. In this instance, as in the previous example, it is not dependent on deeds. In all of the following cases, because of the diversity of the will of the Lord, *tirobhāva* persists: it results in suffering to be experienced only in this body; or in initiation followed by practice according to convention, such as serving a teacher, a deity, or sacrificial fire; or finding fault with them, like those engaged in service or blame; or like those who were engaged in a doctrinal order of Śiva, and who later abandon it. Even in these examples of being influenced by *tirobhāva,* one may himself receive the descent of grace as a result of the wonderful manifestation of Lord's will, or one may receive grace even after death through his teacher or relative. Thus, one is the sharer of the five functions of the Lord coherently united in one's own self. Therefore, he is none other but Parameśvara and should not think of himself as being separate from him.

> The Lord, who by nature is without any veil, covers his nature of light by his freedom of will; in the same way he unfolds it as well. In the domain of his non-enlightened state, he behaves like an enlightened one and later wakes up. The nature of the descent of grace is to be independent.

Chapter Twelve

दीक्षादिकं वक्तव्यम् इति उक्तम्, दीक्षास्वरूपनिरूपणार्थं प्राक् कर्तव्यं स्नानम् उपदिश्यते । स्नानं च शुद्धता उच्यते, शुद्धता च परमेश्वरस्वरूपसमावेशः

। कालुष्यागमो हि शुद्धिः, कालुष्यं च तदेकरूपेऽपि अतत्स्वभावरूपान्तर संवलनाभिमानः । तदिह स्वतन्त्रानन्दचिन्मात्रसारे स्वात्मनि विश्वत्रापि वा तदन्यरूपसंवलनाभिमानः अशुद्धिः, सा च महाभैरवसमावेशेन व्यपोह्यते, सोऽपि कस्यचित् झटिति भवेत्, कस्यापि उपायान्तरमुखप्रेक्षी । तत्रापि च एकद्वित्र्यादिभेदेन समस्तव्यस्ततया क्वचित् कस्यचित् कदाचित् च, तथा आश्वासोपलब्धेः विचित्रो भेदः । स च अष्टधा-क्षितिजलपवनहुताशनाकाशसोमसूर्यात्मरूपासु अष्टासु मूर्तिषु मन्त्रन्यासमहिम्ना परमेश्वररूपतया भावितासु तादात्म्येन च देहे परमेश्वरसमाविष्टे शरीरादिविभागवृत्तेः चैतन्यस्यापि परमेश्वरसमावेशप्राप्तिः, कस्यापि तु स्नानवस्त्रादितुष्टिजनकत्वात् परमेशोपायतामेतीति, उक्तं च श्रीमदानन्दादौ- धृतिः आप्यायो वीर्यं मलदाहो व्याप्तिः सृष्टिसामर्थ्यं स्थितिसामर्थ्यम् अभेदश्च इत्येतानि तेषु मुख्यफलानि - तेषु तेषु उपाहितस्य मन्त्रस्य तत्तद्रूपधारित्वात् । वीरोद्देशेन तु विशेषः, तद्यथा - रणरेणुः वीराम्भः महामरुत् वीरभस्म श्मशाननभः तदुपहितौ चन्द्रार्कौ आत्मा निर्विकल्पकः । पुनरपि बाह्याभ्यन्तरता द्वित्वम्, बहिरुपास्यमन्त्रतादात्म्येन तन्मयीकृते तत्र तत्र निमज्जनम् इत्युक्तम् । विशेषस्तु आनन्दद्रव्यं वीराधारगतं निरीक्षणेन शिवमयीकृत्य तत्रैव मन्त्रचक्रपूजनम्, ततः तेनैव देहप्राणोभयाश्रित देवताचक्रतर्पणम् इति मुख्यं स्नानम् । आभ्यन्तरं यथा - तत्तद्धरादिरूपधारणया तत्र तत्र पार्थिवादौ चक्रे तन्मयीभावः ।

परभैरवसंमज्जन-
    माहुः स्नानं यथा तु तद्भवति ।
तदपि बाह्यं स्नानं
    न मुख्यमुपचारतः किं तु ।।
परमानन्दनिमज्जणु
    डुपरमत्थिण ह्राणु ।
तर्हि आविदृतरत्ति
    दिणु जाणइ पर अप्पाणं ।।

इति श्रीमदाचार्याभिनवगुप्तविरचिते श्रीतन्त्रसारे स्नानप्रकाशनं नाम द्वादशमाह्निकम् ।।१२।।

It has been indicated earlier that initiation, rituals, and other related matters should be discussed. Therefore, for the purpose of determining the real character of initiation, the duties preliminary to it will be presented.

Bathing (*snāna*) is said to be purity, and purity should be understood as absorption into the pure essence of the great Lord (Parameśvara). Removal of impurity is indeed purification. Although identical with the innermost nature, impurity is erroneously regarded as being associated with characteristics extraneous to it. For example, the conviction that the innermost nature, although present in the Self as well as in the universe, which is in essence perfectly free, blissful, and is consciousness alone, is negated when it is associated with characteristics different from consciousness. This erroneous notion is called impurity, which is removed by means of absorption into the great Bhairava.

In some, this absorption occurs instantaneously, while others require a means (*upāya*) for attaining it. This division of the means in regard to different people may vary as one, two, three, or they may be taken as a whole, or individually. This absorption can happen to any individual, anywhere and at any time. In this way, the division of the means becomes diversified based on the attainment of the firm conviction (*āśvasa*) in the nature of reality on the part of a practitioner.

Furthermore, this absorption is eightfold. By means of meditation on the very nature of Parameśvara, and by the power of the placement of the *mantras* (*nyāsa*) in the eightfold form of Śiva, i.e., the earth, water, air, fire, ether, moon, sun, and the self (*ātmā*), and in one's own body by gaining identity with it, one becomes firmly absorbed in Parameśvara. In this way, a limited soul, which functions differently as a body, etc., attains absorption in the Lord.

But to some (for those whose conviction is not as firm) bathing and putting on fresh clothing cause satisfaction. Therefore, they are regarded as the means for attaining Parameśvara. It is said in the *Śrīmadānanda Tantra* and similar texts that support, nour-

ishment, invigoration, burning of impurities, pervasion, capacity of creating, the capacity of maintenance, and nonduality are the principal results. The *mantra* as a unifying element assumes the form of this eightfold division mentioned before. However, in regard to the *vīras,*[185] they assume a specific nature; they are as follows: the dust emerging out of the union (*ranareṇu*), the water of the *vīra,* the great air, the ashes of the *vīra,* the sky above the funeral ground, the moon and the sun as connected with the previous two, and the self free from thought constructs.

This bathing, with variations of external and internal, is of two types.[186] The external form is performed by attaining identity with the *mantra,* and when this is attained, one is to be dissolved into Śiva.[187] However, its particular form is carried out by means of looking at the delightful substance (wine) in a vessel used by *vīras* and having made it of the nature of Śiva, one should worship the host of *mantras* in that very vessel. Then the 'wheel of deities' who are abiding in both body and *prāṇa* should be worshipped by that very substance. This is known as the principal bath. The inner bath is performed by means of concentration of the mind by the respective forms of *dhāraṇā* in the center of the earth, etc., in order to become identical with that wheel of deities.

> Immersion into the very nature of the Lord is called bath. When this is correctly performed, only then does an external bath becomes a ritual bath. The external form of the bath is called a ritual bath only in the secondary sense.

अथ त्रयोदशमाह्निकम् ।

अथ प्रसन्नहृदयो यागस्थानं यायात्, तच्च यत्रैव हृदयं प्रसादयुक्तं परमेश्वरसमावेशयोग्यं भवति तदेव, न तु अस्य अन्यल्लक्षणम्, उक्तावपि ध्येयतादात्म्यमेव कारणम्, तदपि भावप्रसादादेव इति नान्यत् स्थानम् । पीङ्ग पर्वताग्रम् इत्यादिस्तु शास्त्रे स्थानोद्देश एतत्पर एव बोद्धव्यः - तेषु तेषु पीङ्गादि स्थानेषु परमेशनियत्या परमेश्वराविष्टानां शक्तीनां देहग्रहणात्, आर्यदेशा

इव धार्मिकाणां, म्लेच्छदेशा इव अधार्मिकाणाम्, पर्वताग्रादेश्चैकान्तत्वेन विक्षेपपरिहारात् ऐकोग्र्यपदत्वम् इति । तत्र यागगृहाग्रे बहिरेव सामान्यन्यासं कुर्यात्, करयोः पूर्वं, ततो देहे । ह्रीं-नं-फं-ह्रीं, ह्रीं-आ-क्ष-ह्रीं इत्याभ्यां शक्तिशक्तिमद्वाचकाभ्यां मालिनीशब्दराशिमन्त्राभ्याम्, एकेनैव आदौ शक्तिः ततः शक्तिमानिति, मुक्तौ पादाग्राच्छिरोऽन्तम्, भुक्तौ तु सर्वो विपर्ययः । मालिनी हि भगवती मुख्यं शाक्तं रूपं बीजयोनिसंघट्टेन समस्तकामदुघम् । अन्वर्थं चैतन्नाम रुद्रशक्तिमालाभिर्युक्ता फलेषु पुष्पिता संसारशिशिरसंहारनादभ्रमरी सिद्धिमोक्षधारिणी दानादानशक्तियुक्ता इति र-ल-योरेकत्वस्मृतेः। अत एव हि भ्रष्टविधिरपि मन्त्र एतन्न्यासात् पूर्णो भवति साञ्जनोऽपि गारुडवैष्णवादिर्निरञ्जनताम् एत्य मोक्षप्रदो भवति ।

Chapter Thirteen

After the ritual bath, one should proceed toward the place of worship in a delightful mood.[188] The place of worship is where heart becomes filled with satisfaction and is well suited for the absorption into Parameśvara.[189] The place of worship does not have any other characteristics. If any other characteristic is mentioned, it is given only because it is instrumental in granting identification with the object of meditation, which is attained because of mental tranquility. Therefore, there is no place similar to a place of worship.

The sacred spot (*pīṭha*), the mountaintop, etc., taught in the *śāstras* as places of worship should be known as supporting this description. The energies (*śaktis*), possessing the state of absorption into Parameśvara and in accordance with his restrictive energy (*niyati*), incarnate themselves at the various sacred places, like the regions inhabited by the Āryans[190] of good moral conduct, and also the regions of barbarians prone to immorality. The mountaintops and other similar places are conducive to concentration because of being isolated (solitary) and free from distraction.

Then, while standing outside, in front of the temple, the aspirant should 'place syllables' (*nyāsa*) in a general way, first in the fingers and then in the limbs of his body. This should be done with

two combinations of *mantras: 'hrīṃ,' 'naṃ,' 'phaṃ,' 'hrīṃ'*; and *'hrīṃ,' 'ā,' 'kṣa,' 'hrīṃ'* indicative of Śiva and Śakti, which are the *mantras* of the *mālinī* and *mātṛkā* orders. If this 'placement of *mantras'* (*nyāsa*) is done with only one of these two, then it should first be performed with *mālinī,* followed by *matṛkā*. If *nyāsa* is done for the purpose of attaining *mokṣa,* then it should be done from the feet all way to the top of the head. However, if enjoyment (*bhoga*) is the objective, then it should be done in reverse. The goddess *mālinī* is the principal form of *śakti* which, because of the close union of vowels (*bījas*) and consonants (*yonis*), is capable of fulfilling all sorts of desires. Her name is aptly significant. She is adorned with a garland of *rudraśaktis* blossoming in fruits. She is the humming bee of sound (*nāda*), capable of dissolving the ice of worldly existence. She bears both spiritual perfection (*siddhi*) and liberation (*mokṣa*). She is associated with both the *śaktis* of offering and accepting, for the syllables "*ya*" and "*ra*" are identical, according to Pāṇini. Therefore, even the application of the *mantra,* which has lost its traditional procedure, becomes perfect (comes to its fruition) by the power of placement of *mālinī*. Impure Gāruḍa and Vaiṣṇava *mantras* bestow liberation after becoming pure (by its efficacy).

देहन्यासानन्तरम् अर्घपात्रे अयमेव न्यासः । इह हि क्रियाकारकाणां परमेश्वराभेदप्रतिपत्तिदार्ढ्यसिद्धये पूजाक्रिया उदाहरणीकृता, तत्र च सर्वकारकाणाम् इत्थं परमेश्वरीभावः, तत्र यष्ट्राधारस्य स्थानशुद्ध्यापादानकरणयोरर्घपात्रशुद्धिन्यासाभ्याम् यष्टुर्देहन्यासात्, याज्यस्य स्थण्डिलादिन्यासात् । एवं क्रियाक्रमेणापि परमेश्वरीकृतसमस्तकारकः तयैव दृशा सर्वक्रियाः पश्यन् विनापि प्रमुखज्ञानयोगाभ्यां परमेश्वर एव भवति । एवम् अर्घपात्रे न्यस्य पुष्पधूपाद्यैः पूजयित्वा तद्विप्रुड्भिः यागसारं पुष्पादि च प्रोक्षयेत् । ततः प्रभामण्डले भूमौ खे वा ओं-बाह्यपरिवाराय नम इति पूजयेत् । ततो द्वारस्थाने ओं-द्वारदेवताचक्राय नम इति पूजयेत् । अगुप्ते तु बहिःस्थाने सति प्रविश्य मण्डलस्थण्डिलग्र एव बाह्यपरिवारद्वारदेवताचक्रपूजां पूर्वोक्तं च न्यासादि कुर्यात्, न बहिः । ततोऽपि फट् फट् फट् इति अस्त्रजप्तपुष्पं प्रक्षिप्य विघ्नानपसारितान् ध्यात्वा अन्तः प्रविश्य परमेश्वरकिरणेद्धया दृष्टया अभितो

यागगृहं पश्येत् ।

After the placement of syllables (*nyāsa*) upon the body, the placement is to be done on the sacrificial vessel (*arghapātra*) for the ritual. In this system, the activities performed in the ritual form of worship involving verbs and grammatical cases (*kārakas*)[191] for the purpose of steady realization of identification with the Lord have been given as an example.[192] Here in the sacrificial vessel (*arghapātra*)[193] all the cases thus become one with the Lord.

By following the order of ritual activities in this way, all the (grammatical) cases are transformed into the Lord.[194] When all these activities are seen, with this insight, even without taking recourse to the principal form of knowledge or *yoga,* one becomes united with the Lord.

Thus, placing syllables (*nyāsa*) on the vessel for rituals and worshipping with flowers, incense, etc., one should sprinkle the flowers, the essence of the ritual, with small drops of water from the vessel to consecrate them. Then in the orb of light, on the ground, or in the void, one should worship the family of attending deities, uttering this *mantra:* "I pay obeisance to the external deities of the main deity" (*auṃ bāhyaparivārāya namaḥ*). Then, at the door [of the place of the sacrifice] one should worship with *mantra* thus: "I pay my obeisance to the host of deities abiding at the door" (*aum dvāra devatācakrāya namah*).

If the external place is not a sacred one, then entering at the front diagram (*maṇḍala*) and the altar, one should worship the external deities of the family and the host of deities abiding at the door, and should perform the placement of the above-mentioned syllables, etc. This should be done inside the place of worship and not outside. Then uttering the *mantra* '*phaṭ*' three times with a flower in his hand, and energizing them with *mantra* '*phaṭ,*' he should throw the flowers in the northeastern direction, and while conceiving all the obstacles (as being) removed, should enter in front of the *maṇḍala* and should look on all the sides of the temple kindled with rays of the light belonging to the Lord.

तत्र मुमुक्षुरुत्तराभिमुखस्तिष्ठेत्, यथा भगवदघोरतेजसा झटित्येव प्लुष्टपाशो भवेत् । तत्र परमेश्वरस्वातन्त्र्यमेव मूर्त्याभासनया दिक्तत्वम् अवभासयति । तत्र चित्प्रकाश एव मध्यं, तत इतरप्रविभागप्रवृत्तेः, प्रकाशस्वीकार्यमूर्ध्वम्, अतथाभूतम् अधः, प्रकाशनसंमुखीनं पूर्वम्, इतरत् अपरम्, संमुखीभूतप्रकाशत्वात् अनन्तरं तत्प्रकाशधारारोहस्थानं दक्षिणम् आनुकूल्यात्, तत्संमुखं तु अवभास्यत्वात् उत्तरम्, इति दिक्चतुष्कम् । तत्र मध्ये भगवान्, ऊर्ध्वेऽस्य ऐशानं वक्रम्, अधः पातालवक्रम्, पूर्वादिदिक्चतुष्के श्रीतत्पुरुषाघोरसद्योवामाख्यम्, दिक्चतुष्कमध्ये अन्याश्चतस्रः - इत्येवं संविन्महिमैव मूर्तिकृतं दिग्भेदं भासयति, इति दिक् न तत्त्वान्तरम् । यथा यथा च स्वच्छाया लङ्घयितुम् इष्टा सती पुरः पुरो भवति तथा परमेश्वरमध्यतामेति सर्वाधिष्ठातृतैव माध्यस्थ्यम् इत्युक्तम् । एवं यथा भगवान् दिग्विभागकारी तथा सूर्योऽपि, स हि परमेश्वर्येव ज्ञानशक्तिरित्युक्तं तत्र तत्र, तत्र पूर्वं व्यक्तेः पूर्वा यत्रैव च तथा तत्रैव, एवं स्वात्माधीनापि स्वसंमुखीनस्य देशस्य पुरस्तात्त्वात् । एवं स्वात्मसूर्यपरमेशत्रितयैकीभावनया दिक्चर्चाइति अभिनवगुप्तगुरवः । एवं स्थिते उत्तराभिमुखम् उपविश्य देहपुर्यष्टकादौ अहंभावत्यागेन देहतां दहेत् संनिधावपि परदेहवत् - अदेहत्वात्, ततो निस्तरङ्गध्रुवधामरूढस्य दृष्टिस्वाभाव्यात् या किल आद्या स्पन्दकला सैव मूर्तिः, तदुपरि यथोपदिष्टयाज्यदेवताचक्रन्यासः, प्राधान्येन च इह शक्तयो याज्याः-तदासनत्वात् भगवन्नवात्मादीनां शक्तेरेव च पूज्यत्वात्, इति गुरवः । तत्र च पञ्च अवस्था जाग्रदाद्याः, षष्ठी च अनुत्तरा नाम स्वभावदशा अनुसंधेया, - इति षोढा न्यासो भवति । तत्र कारणानां ब्रह्मविष्णुरुद्रेशसदाशिवशक्तिरूपाणां प्रत्येकम् अधिष्ठानात् षडिवंशत्तत्त्वकलापस्य लौकिकतत्त्वोत्तीर्णस्य भैरवभट्टारकभेदवृत्तेर्न्यासे पूर्णत्वात् भैरवीभावः तेन एतत् अनवकाशम् । यदाहुः 'अतरङ्गरूढौ लब्धायां पुनः किं तत्त्वसृष्ट्रिन्यासादिना' इति । तावत् हि तदतरङ्गं भैरववपुः यत् स्वात्मनि अवभासितसृष्टिसंहारावैचित्र्यकोटि । एवम् अन्योन्यमेलकयोगेन परमेश्वरीभूतं प्राणदेहबुद्ध्यादि भावयित्वा बहिरन्तः पुष्पधूपतर्पणाद्यैर्यथासंभवं पूजयेत् । तत्र शरीरे प्राणे धियि च तदनुसारेण शूलाब्जन्यासं कुर्यात्, तद्यथा- आधारशक्तिमूले मूलं, कन्द आमूलसारकं लम्बिकान्ते, कलातत्त्वान्तो दण्डः, मायात्मको ग्रन्थिः, चतुष्किकात्मा शुद्धविद्यापद्मं, तत्रैव सदाशिवभट्टारकः स एव महाप्रेतः - प्रकर्षेण

लीनत्वात् बोधात् प्राधान्येन वेद्यात्मकदेहक्षयात् नादामर्शात्मकत्वाच्च, इति। तन्नाभ्युत्थितं तन्मूर्धरन्ध्रत्रयनिर्गतं नादान्तर्वर्तिशक्तिव्यापिनीसमनारूपमरात्रयं द्विषट्कान्तं, तदुपरि शुद्धपद्मत्रयम् औन्मनसम्, एतस्मिन् विश्वमये भेदे आसनीर्वृते अधिष्ठातृतया व्यापकभावेन आधेयभूतां यथाभिमतां देवतां कल्पयित्वा यत् तत्रैव समस्वभवनिर्भरात्मनि विश्वभावर्पणं तदेव पूजनं यदेव तन्मयीभवनं तद्ध्यानं, यत् तथाविधान्तःपरामर्शसद्भावनादान्दोलनं स जपः, यत् तथाविधपरामर्शक्रमप्रबुद्धमहातेजसा तथाबलादेव विश्वात्मीकरणं स होमः, तदेवं कृत्वा परिवारं तत एव बह्निराशेर्विस्फुलिगङ्गवत् ध्यात्वातथैव पूजयेत् ।

द्वादशान्तमिदं प्राग्रं त्रिशूलं मूलतः स्मरन् ।
देवीचक्राग्रगं त्यक्तक्रमः खचरतां व्रजेत ।।
मूलाधाराद्द्विषट्कान्तव्योमाग्रापूरणात्मिका ।
खेचरीयं खसंचारस्थितिभ्यां खामृताशनात् ।।

A person desiring liberation should sit facing north so that all of his bonds may quickly be burnt by the flame of the fire emanating from the Lord Aghora. Regarding the notion of spatial direction (*dik*), it is stated that the Lord's freedom, by which the forms (*mūrtis*) [of the spatial directions] are made manifest, is the very principle of the spatial direction. The manifestation of consciousness itself is the center (*madhya*), because all the different manifestations of directions make their appearance from that center. The direction of 'above' is the region which is appropriated by the light, but the direction which is not so (i.e., 'below') is the 'nether' region. The 'east' is that which remains in front of that light. The direction different from it is the 'west' because the 'east' receives the light facing it. The 'south' is the direction towards which the currents of light ascend. It is called 'south' (*dakṣiṇa*) because of its agreeableness. The direction facing it is the 'north' because it is the region to be illuminated. This is the description of the fourfold directions.

There in the center exists the Lord, his face called Iśānais in the upper region, and below is his nether face. In the four quarters beginning with east, etc., his faces, called Śrī Tatpuruṣa, Aghora,

Sadyojāta, and Vāmadeva, are located. In the middle of the above four directions, there are located four other directions. Thus, it is because of greatness of consciousness that the directions are manifested, which are caused by the forms.[195] For this reason, direction is not a separate principle (*tattva*); just as when one wants to cross over one's own shadow, it (the shadow) always remains in front. In this same way, the Lord always remains in the center. It has been stated that superior to all is the state of being in the center. Thus, as the Lord is the agent causing the division of directions, so also is the sun. It has been stated in different texts that the sun indeed is the Lord's power of knowledge (*jñānaśakti*).

The east is that where the manifestation of light first occurs. Where manifestation occurs, it (the east) is definitely there. Although the directions, such as east, etc., are dependent on the self, i.e., are subjective, the region that remains in the front of a person is (always) east. Thus, the determination of direction should be accomplished by bringing the self, the sun, and the Lord into one single concept. This is the knowledge regarding direction as thought by Abhinavagupta's teachers.

This being the case, one should sit facing north, and by abandoning a sense of egoism (*ahaṃbhāva*), one should burn the egoism of possessing a body in both the gross and subtle bodies. Though the body still exists, it should be looked at as the bodies of others, for the Self is without a body. Then one who is steadily established in the tranquil and unchanging abode has a natural inclination towards creativity. The first vibrative fractional unit of it is indeed the arising of form (*mūrti*). Conceiving thus, one should install on that form (*mūrti*) the host of divinities that are worshipped, as it was prescribed before. Principally, the *śaktis* should be worshipped, for they are the seats of the nine-formed energy belonging to the Lord. This is the view of our teachers.

There are five states beginning with waking, etc., but the sixth is called *anuttara,* the 'innate state' (*svabhāva daśā*), which is to be conceived as uniting all. Therefore, placement (*nyāsa*) should be sixfold (upon the six *cakras*). In these different *cakras,* Brahmā,

Viṣṇu, Rudra, Īśvara, Sadāśiva, and Śakti, the causal deities, are abiding steadily in the host of thirty-six *tattvas,* separately in each. By the application of *nyāsa,* one attains the fullness of Lord Bhairava, who transcends the phenomenal principles. In this way, the state of Bhairava becomes manifest. Therefore, in the case of those who have attained the state of identity with Bhairava, the performance of *nyāsa,* etc., is meaningless. For those who are established in the tranquil state, what could be the utility of creating principles, *nyāsa,* etc.? In reply to this, we say that the tranquil state of the body of Bhairava is so vast that he is the final terminating point in whose own nature the diversity of manifestations, dissolution, and creation remains manifest.

Thus, by means of the mutual union of the two, and by meditating on the vital air, body, intellect, etc., which have become transformed into the Lord himself, one should worship both ("both" refers to the union of the *prāṇa* and Bhairava, the intellect and Bhairava, the body and Bhairava) externally and internally with flowers, incense, libations, etc., for as long as possible. Then in the body, in the vital energy and in the intellect, one should install the trident with the lotus accordingly.

This is as follows:[196] the root of the staff should reach the root of the 'basic power' (*ādhāraśakti*).[197] The bulb is perfectly pure, having solidity in the interior (with the capacity to hold all); the staff goes up to the roof of the palate, where the opening exists. It includes all the principles ending in *kalā*. It is named *ananta*. The knot above it is characterized by *māyā;* the lotus of pure *vidyā* is the quadrangular bedstead. It is there that the Lord Sadāśiva abides. He himself is the great corpse (*mahāpreta*). He is called *mahāpreta* because everything finds the excellence of rest there, and because He is predominantly of the nature of consciousness, due to the absence of a body in the form of knowable objects, and because of being characterized by the cognition of *nāda*. Emerging from his navel and penetrating through the three openings of his head are three prongs representing *śakti, vyāpinī,* and *samanā,* above *nādānta* and at the end of twelve. Above them exist three

lotuses with the nature of *unmanā*. One should make this difference the seat of an all-pervasive superintending agent, so that it may become one's basis. Then the desired deity should be conceived as abiding there. The offering of the entire being to that, which is the very essence of all entities, is called worship (*pūjā*). That, which brings about absorption into it, is known as meditation (*dhyāna*). The inner reflection of that, of nature existing in the form of the primal sound (*nāda*), continuously oscillating, is the repetition of *mantra* (*japa*). Following the order of cognition of this very type, by whose force the great fire has been awakened, and which has brought the entire universe to identity with one's own Self (*viśvātmīkaraṇam*), is known as *homa*. After performing that, one should meditate on all the attending deities as arising from the mass of fire as its ignited sparks, and one should worship them in the above manner.

> Meditating on the trident from the root extending up to the end of twelve and resting at the top of the wheel of the goddess (*devīcakra*), one who becomes free from sequence attains the state of wandering in the void of consciousness.

> From the base to the end of twelve, passing like a staff, this consciousness wandering through the void is characterized by its identification with the void beyond the void. This is indeed void because of wandering through the void, abiding in the void, and swallowing the nectar of the void.

एवम् अन्तर्यागमात्रादेव वस्तुतः कृतकृत्यता । सत्यतः तदाविष्टस्य, तथापि बहिरपि कार्यो यागोऽवच्छेदहानाय एव, योऽपि तथा समावेशभाक् न भवति तस्य मुख्यो बहिर्यागः, तदभ्यासात् समावेशलाभो-यतस्तस्यापि तु पशुतातिरोधानायान्तर्यागः - तदरूढावपि तत्संकल्पबलस्य शुद्धिप्रदत्वात् । अथ यदा दीक्षां चिकीर्षेत् तदाधिवासनार्थं भूमिपरिग्रहं, गणेशार्चनं, कुम्भकलशयोः पूजां, स्थण्डिलार्चनं, हवनं च कुर्यात् । नित्यनैमित्तिकयोस्तु स्थण्डिलाद्यर्चनहवने

एव । तत्र अधिवासनं शिष्यस्य संस्कृतयोग्यताधानम् अम्ब्लीकरणमिव दन्तानां, देवस्य कर्तव्योन्मुखत्वग्राहणम्, गरोस्तद्ग्रहणम् । उपकरणद्रव्याणां यागगृहान्तर्वर्तितया परमेशतेजोबृंहणेन पूजोपरकणयोग्यतार्पणमिति । तत्र सर्वोपकरणपूर्णं यागगृहं विधाय भगवतीं मालिनीं मातकृकां वा स्मृत्वा तद्वर्णतेजःपुञ्जभरितं गृहीतं भावयन् पुष्पाञ्जलिं क्षिपेत् । तत उक्तास्त्रजप्तानि यथसंभवं सिद्धर्थधान्याक्षतलाजादीनि तेजोरूपाणि विकीर्य ऐशान्यां दिशि क्रमेण संघट्टयेत्, इति भूपरिग्रहः । ततः शुद्धविद्यान्तमासनं दत्त्वा गणपतेः पूजा, ततः कुम्भम् आनन्दद्रव्यपूरितम् अलंकृतं पूजयेत्, ततो याज्यमनुपूगं न्यस्य तत्र मुख्यं मन्त्रं सर्वाधिष्ठातृतया विधिपूर्वकत्वेन स्मरन् अष्टोत्तरशतमन्त्रितं तेन तं कुम्भं कुर्यात्त् । द्वितीयकलशे विघ्नशमनाय अस्त्रं पूजयेत् । ततः शिष्यस्य प्राक् दीक्षितस्य हस्ते अस्त्रकलशं दद्यात् । स्वयं च गुरुः कुम्भम् आददीत। ततः शिष्यं गृहपर्यन्तेषु विघ्नशमनाय धारां पातयन्तं सकुम्भोऽनुगच्छेत् इमं मन्त्रं पङ्गन्-

भो भोः शक्र त्वया स्वस्यां दिशि विघ्नप्रशान्तये ।
सावधानेन कर्मान्तं भवितव्यं शिवाज्ञया ।।

Thus, only by the inner form[198] of oblation is the attainment of the purpose really fulfilled, but in truth it is accomplished in one in whom the state of absorption has occurred. Even then, external rituals should be performed for the removal of limitations. For the person who has not attained absorption of that nature, the external form of ritual is the main form (of ritual practice). He attains absorption by practicing it. However, even for him, the inner form of ritual is essential for the removal of the state of the bonded soul (*paśu*). When the external form of ritual is not firmly established in his essence, then because of the strength of his desire it becomes the giver of purity.

When a person is desirous of receiving initiation, for the purpose of consecration one should select a spot of land, then worship Ganeśa and other Gods, worship the small jar and the big jar, worship the altar, and then perform oblation into the fire. Regarding indispensable observances (*nitya*), occasional observances (*naimittika*), the worship of the altar, and oblation into the fire should be performed. Then, the ritual of the consecration of the disciple

is performed for the purpose of producing in him the capacity to receive the impression of purification. It is like making the teeth sour, that is, to prepare him to become inclined to the duty toward the Lord; and as regards the teacher, it is the acceptance of such a disciple. As regards the materials existing in the place of ritual, these should be conceived as worthy of becoming the right materials for worship by energizing them with the nourishing energy of the Lord, and then offering them.

Then, preparing this place of worship, abundant with all these materials, the worshipper calls to mind the goddess *mālinī* or *mātṛkā,* and while throwing a handful of flowers to the deity, he should think of them as being filled with the light of rays of those syllables. Then, energizing white mustard, paddy, washed rice, fried rice, and so on with the *mantra* '*phaṭ*' and conceiving them as flames of fire, one should throw them, beginning from the northeast, in a given order. This is the procedure for the selection of sacred spots.

Then, offering a seat ending in pure *vidyā,* one should perform the worship of Ganeśa. Next, he should worship the well-decorated jar, filled with the substance of delight (wine). Then, placing a betel nut (*pūga*) inside it, he should call to mind the root *mantra* in the prescribed procedure as superintending over all, and then he should make the jar charged with the *mantra* by repeating it 108 times. In the second jar, he should worship the *mantra* '*phaṭ*' for the pacification of obstacles. After that, he should worship the guardians of the quarters with their weapons in their respective quarters. Then, he should hand over the jar charged with the *mantra* to a disciple who has been initiated previously, and the teacher himself should take up the jar (*kumbha*). Then, following the disciple, who goes on pouring water in an unbroken line (from the left of the *kalaśa*) in order to pacify obstacles up to the end of the temple, the teacher recites the following *mantra:*

> O Indra, in order to pacify obstacles in your direction,
> you should remain alert by the order of Śiva to the end
> of the ritual.

त्र्यक्षरे नाम्नि - भो इत्येकमेव । तत ऐशान्यां दिशि कुम्भं स्थापयेत् । विकिरोपरि अस्त्रकलशम् । तत उभयपूजनम् । ततः अग्निकुण्डं परमेश्वरशक्तिरूपतया भावयित्वा तत्र अग्निं प्रज्वाल्य हृदयान्तर्बोधाग्निना सह एकीकृत्य मन्त्रपरामर्शसाहित्येन ज्वलन्तं शिवाग्निं भावयित्वा, तत्र न्यस्य अभ्यर्च्य मन्त्रान् तर्पयेत् आज्येन तिलैश्च । अर्घपात्रेण च प्रोक्षणमेव तिलाज्यादीनां संस्कारः । स्रुक्स्रुवौ ऊर्ध्वाधोमुखतया शक्तिशिवरूपौ परस्परोन्मुखौ विधाय समपादोत्थितो द्वादशान्तगगनोदितशिवपूर्णचन्द्रनिःसृत पतत्परापमृतधाराभावानां कुर्वन् वौषडन्तं मन्त्रम् उच्चारयन् च आज्यक्षयान्तं तिष्ठेत्, इति पूर्णाहुतिः मन्त्रचक्रसंतर्पणी । ततश्चरुं प्रोक्षितमानीय स्थण्डिलकलशकुम्भवह्निषु भागं भागं निवेद्य, एकभागम् अवशेष्य, शिष्याय भागं दद्यात् । ततो दन्तकाष्ठम् । तत्पातोऽग्नि-यम-निर्ऋतिदिक्षु अधश्च न शुभ इति । तत्र होमोऽस्त्रमन्त्रेण कार्यः । ततो विक्षेपपरिहारेण भाविमन्त्रदर्शनयोग्यतायै बद्धनेत्रं शिष्यं प्रवेश्य जानुस्थितं तं कृत्वा पुष्पाञ्जलिं क्षेपयेत् । ततः सहसा अपासितनेत्रबन्धोऽसौ शक्तिपातानुगृहीतकरणत्वात् संनिहितमन्त्रं तत्स्थानं साक्षात्कारेण पश्यन् तन्मयो भवति, अनुगृहीतकरणानां मन्त्रसंनिधिः प्रत्यक्षः चतस्त्रस्यताम् इव भूतानाम् । ततः स्वदक्षिणहस्ते दीप्यतया देवताचक्रं पूजयित्वा तं हस्तं मूर्धहृन्नाभिषु शिष्यस्य पाशान् दहन्तं निक्षिपेत् । ततो वामे सोम्यतया पूजयित्वा शुद्धतत्त्वाप्यायिनं, ततः प्रणामं कुर्यात् । ततो भूतदेवतादिग्बलिं मद्यमांसजलादिपूर्णं बहिर्दद्यात्, आचामेत । ततः स्वयं चरुभोजनं कृत्वा शिष्यात्मना सह ऐक्यमापन्नः प्रबुद्धवृत्तिः तिष्ठेत् । स्वपन् अपि प्रभाते शिष्यः चेत् अशुभं स्वप्नं वदेत् तत् अस्मै न व्याकुर्यात् - शङ्कातङ्कौ हि तथास्य स्याताम्, केवलम् अस्त्रेण तन्निष्कृतिं कुर्यात् । ततस्तथैव परमेश्वरं पूजयित्वा तदग्रे शिष्यस्य प्राणक्रमेण प्रविश्य हृतकण्ठतालुललाटरन्ध्रद्वादशान्तेषु षट्सु कारणषट्कस्पर्शं कुर्वन् प्रत्येकमष्टौ संस्कारान् चिन्तयन् कंचित्कालं शिष्यप्राणं तत्रैव विश्रमय्य पुनरवरोहेत् । इत्येवापादिताष्टाचत्वारिंशत्संस्कारोपरिकृतरुद्रांशापत्तिः समयीभवति । ततः अस्मै पूज्यं मन्त्रं पुष्पाद्यैः सह अर्पयेत् । ततः समयान् अस्मै निरूपयेत् । गुरौ सर्वात्मना भक्तिः, तथा शास्त्रे देवे, तत्प्रतिद्वन्द्विनि पराङ्मुखता, गुरुवत् गुरुपुत्रादेः विद्यासम्बन्धकृतस्य तत्पूर्वदीक्षितादेः संदर्शनम् यौनसंबन्धस्य तदाराधनार्थम्, न तु स्वत इति

मन्तव्यम् । स्त्रियो वन्ध्यायास्तज्जुगुप्साहेतुं न कुर्यात् । देवतानाम गुरुनाम तथा मन्त्रं पूजाकालात् ऋते न उच्चारयेत् । गुरूपभुक्तं शय्यादि न भुञ्जीत । यत् किञ्चित् लौकिकं क्रीडादि तत् गुरुसंनिधौ न कुर्यात् । तद्व्यतिरकेण न अन्यत्र उत्कर्षबुद्धिं कुर्यात् । सर्वत्र श्राद्धादौ गुरुमेव पूजयेत् । सर्वेषु च नैमित्तिकेषु शाकिनीत्यादिशब्दान् न वदेत् । पर्वदिनानि पूजयेत् । वैष्णवाद्यैरधोदृष्टिभिः सह संगतिं न कुर्यात् । एतच्छासनस्थान् पूर्वजातिबुद्ध्या न पश्येत् । गुरुवर्गे गृहागते यथाशक्ति यागं कुर्यात् । अधोमार्गस्थितं कंचित् वैष्णवाद्यं तच्छास्त्रकुतूहलात् गुरूकृत्यापि त्यजेत् । तदापि न उत्कर्षबुद्ध्या पश्येत् । लिङ्गिभिः सह समाचारमेलनं न कुर्यात्, तान् केवलं यथाशक्ति पूजयेत् । शङ्कास्त्यजेत् । चक्रे स्थितश्चरमाग्र्यादिविभागं जन्मकृतं न संकल्पयेत् । शरीरात् ऋते न अन्यत् आयतनतीर्थादिकं बहुमानेन पश्येत् । मन्त्रहृदयम् अनवरतं स्मरेत्, इत्येवं शिष्याः श्रुत्वा प्रणम्य अभ्युपगम्य गुरुं धनदारशरीरपर्यन्तया दक्षिणया परितोष्य पूर्वदीक्षितांश्च दीनानाथादिकान् तर्पयेत् । भाविविधिना च मूर्तिचक्रं तर्पयेत् । इत्थं समयीभवति । मन्त्राभ्यासे नित्यपूजायां श्रवणेऽध्ययने अधिकारी, नैमित्तिके तु सर्वत्र गुरुमेव अभ्यर्थयेत्, इति सामयिको विधिः।

अध्वानमालोच्य समस्तमन्तः
पूर्णं स्वमात्मानमथावलोक्य ।
पश्येदनुग्रहधिया द्विषट्क-
पर्यन्तमेवं समयी शिशुः स्यात् ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे समयिदीक्षाप्रकाशनं नाम त्रयोदशमाह्निकम् ।।१३।।

With the name having three syllables, the word "hey you" (*bhoḥ*) is to be uttered once. Thus, going round from the east he should place the jar in the northeast corner, and the jar charged with the *mantra* should be placed on the scatterings (of the offerings) to the right of the *kumbha*. Then, worship of both jars should be performed. After this, the worship of the Lord is performed at the altar.

Then, conceiving the fire pit as the power of the Lord, and

kindling a fire, unifying it with the fire of consciousness abiding in the core of the heart, while cognizing the *mantra* along with it, and conceiving the blazing fire as of the nature of Lord Śiva, then placing *mālinī* and *mātṛkā* there, one should satisfy the *mantra* with clarified butter and sesame seeds; sprinkling water from the water jar consecrates the sesame seeds and the clarified butter, and consecration of the large ladle and the short ladle is the glance characterized by the nonduality of the Lord. Performing oblation according to one's capacity, he should place both ladles one above the other, mutually facing each other, representing Śiva above and Śakti below. The worshipper should stand, placing the toes of both his feet parallel and straight. Then, he should conceive that the full moon has arisen from the void, abiding in the end of the twelve from which oozes out nectar, and that (this nectar) is falling on the ladle. He should go on reciting the *mantra,* ending with *vaiṣad,* and should remain standing until all the clarified butter has been consumed. This final oblation satisfies all the host of *mantras*.

Then, bringing *caru* (boiled rice to which clarified butter is added while cooking) that has been purified by the sprinkling of water and offering portions of it to the altar, the big jar, the small jar, and into the fire, the teacher should keep one portion in order to offer it to the disciple.

Next, the offering of the tooth-stick will be described. It should be thrown by the disciple. If it falls to the southeast, south, and southwest, or straight down, that is considered inauspicious. In that case, oblation into the fire while uttering the *mantra* '*phaṭ*' will remove the fault.

The teacher should then make the disciple stand before the sacred diagram (*maṇḍala*) blindfolded, without agitation, in order for him to earn the right to have a glimpse of the *mantra* that he will receive in the future. Then, he should sit on his knees and throw a handful of flowers into the *maṇḍala*. All at once, with the blindfold over his eyes being removed, he sees the *mantra* directly before him, because the means of knowledge, being graced by

the descent of *śakti,* allows him to perceive the *mantra* near and directly, and he becomes identical with it. The nearness of the *mantra* is directly perceived by those whose sense organs have been favored by the grace of *śakti,* but those possessed by demons see it with dread.

Then the teacher, worshipping on the right palm of his hand the host of brilliantly blazing deities with his left hand, should place it on the top of the head, heart, and navel of the disciple, burning all the bonds of impurities. Then to the left of the disciple, worshipping the rejuvenating deity having a mild nature, he should pay obeisance to him; then, outside of the place of worship, he should present the offering of wine, meat, and water to the ghosts (*bhūta*) and the deities governing all the directions. Then he should purify himself by sipping water. Then, eating the boiled rice (*caru*) along with the disciple, the teacher should remain awake in the enlightened state while maintaining the unity of his own self with the self of the disciple. In the morning, if the disciple tells him about dreams that he had during his sleep at night, the teacher should not give him an interpretation of these dreams at that time, as he could become doubtful and afraid of them. In order to relieve the disciple, the teacher should worship the deity with the *mantra* '*phaṭ*.' Then, worshipping the Lord in the former manner and placing the disciple before the Lord, the teacher enters the body of the disciple through the channel of the vital energy, and should touch the disciple's six cardinal spots, i.e., the heart, the throat, the palate, the forehead, the aperture above the head, and the 'end of twelve' (*dvādaśānta*). Thus touching the six causal deities, he should conceive eight purificatory rites in each of the superintending deities, and making the vital energy of the disciple rest for the moment in each spot, he should repeat this procedure. In this way, when forty-eight purificatory rites[199] are performed on a person, attainment of a portion of Rudra occurs in him, with the result that he becomes *samayin*. Then he should worship the *mantra* with flowers, etc.

Then, the teacher should narrate the conventional rules for him

to follow.[200] One should show devotion to the spiritual guide in every way. The same devotion should be shown to the holy texts and to the deity. One should be disinclined to contrary schools of thought. One should see the son of the spiritual guide as one's own. The person who is related to him in connection with study of the text and the person who has been previously initiated should be looked upon with regard. For the purpose of paying regards, one should not think of them as having been born of sexual union. It should be kept in mind that this does not come automatically. Barren women should not be looked down upon as the cause of hatred. The name of the deity, the name of the teacher, and the *mantra* should not be uttered except during performance of the rituals. One should not make use of the bed, etc. which has been used by the teacher. Wordly sports, whatever they may be, should not be done before the teacher. One should not regard others as superior to one's own teacher. On occasions such as ceremonial rites observed for a deceased person, only the spiritual guide is to be worshipped. During occasional rites, one should not utter the word *śākinī,* etc. One should perform worship on the days of festivals. One should not associate closely with Vaiṣṇavas and others who hold a lower view of the truth. One should not look at those belonging to this doctrine as being members of their former castes, but as being identical to Śiva.[201] When the members of the teacher's family come to the house, one should perform sacrifices according to one's ability. A person belonging to a lower order of Vaiṣṇava, etc., should be avoided, even though he has been made a teacher, owning to the desire of knowing their doctrines. Even so, he should not be looked upon as being superior to one's own teacher. One should not associate with Kāpālikas, etc., and compare one's doctrines with theirs. One should worship in accordance with one's own capacity. One should abandon all doubts. While sitting in the *cakra,* the divisions of younger and older, which occurred due to birth, should not be brought to mind. One should not regard temples and sacred places with greater esteem than the body. One should keep the ultimate truth of the *mantra* in

mind continuously.

Thus, listening to these conventional rules, and approaching the teacher, prostrating before him, propitiating him with money, one's wife, and even by one's person as his fee, one should then satisfy those who have previously been initiated, as well as those who are poor and helpless. Then, one should worship the *mūrti-cakra* in the foregoing manner. In this way, the disciple becomes the follower of conventional rules which lead him to the ultimate. One earns competency in the practice of *mantra,* daily rituals, in listening to a holy text, and in its study. In regard to occasional worship, only the teacher is to be prayed to. This concludes the instruction on the subject of conventional rules.

> After meditating on all the paths abiding in one's own Self, one should conceive one's self as being full. Therefore, with a look of grace, one should see the disciple's self pervaded up to the end of the twelve. In this way he becomes transformed into *samayin.*

अथ चतुर्दशमाह्निकम् ।

अथ पुत्रकदीक्षाविधिः । स च विस्तीर्णः तन्त्रालोकात् अवधार्यः । संक्षिप्तस्तु उच्यते । समय्यन्तं विधिं कृत्वा तृतीयेऽह्नि त्रिशुलाब्जे मण्डले सामुदायिकं यागं पूजयेत्, तत्र बाह्यपरिवारं द्वारदेवताचक्रं च बहिः पूजयेत्, ततो मण्डलपूर्वभागे ऐशकोणात् आरभ्य आग्नेयान्तं पङ्क्तिक्रमेण गणपतिं गुरुं परमगुरुं परमेष्ठिनं पूर्वाचार्यान् योगिनीचक्रं वागीश्वरीं क्षेत्रपालं च पूजयेत् । तत आज्ञां समुचिताम् आदाय शूलमूलात् प्रभृति सितकमलान्तं समस्तम् अध्वानं न्यस्य अर्चयेत्, ततो मध्यमे त्रिशूले मध्यारायां भगवती श्रीपराभट्टारिका भैरवनाथेन सह, वामारायां तथैव श्रीमदपरा, दक्षिणारायां श्रीपरापरा, दक्षिणे त्रिशूले मध्ये श्रीपरापरा, वामे त्रिशूले मध्ये श्रीमदपरा, द्वे तु यथास्वम् । एवं सर्वस्थानाधिष्ठातृत्वे भगवत्याः सर्वं पूर्णं तदधिष्ठानात् भवति इति । ततो मध्यशूलमध्यारायां समस्तं देवताचक्रं लोकपालास्त्रपर्यन्तम् अभिन्नतयैव पूजयेत् तदधिष्ठानात् सर्वत्र पूजितम् । ततः कुम्भे कलशे मण्डले अग्नौ स्वात्मनि च अभेदभावनया पञ्चाधिकरणम् अनुसन्धिं कुर्यात्, ततः परमेश्वराद्वयरसबृंहितेन पुष्पादिना विशेषपूजां कुर्यात् ।

किं बहुना - तर्पणनैवेद्यपरिपूर्णं वित्तशाठ्यविरहितो यागस्थानं कुर्यात् । असति वित्ते तु महामण्डलयागो न कर्तव्य एव । पशूंश्च जीवतो निवेदयेत् । तेऽपि हि एवम् अनुगृहीता भवन्ति, इति कारुणिकतया पशुविधौ न विचिकित्सेत् ।

Chapter Fourteen

Now, the procedure of *putraka*[202] and other types of initiations will be elaborated. This is an elaborate procedure, and it should be properly understood by studying the Tantrāloka; however, it will also be explained here.

After completion of the procedure for attaining the status of *samayin,* one should perform rituals on the third day for all the deities in the sacred diagram (*maṇḍala*), consisting of the trident and the lotus. There, the external family (*parivāra*)[203] of the deities and the group of deities of the doors[204] should be worshipped outside. Then, to the east of the sacred diagram, beginning from the northeast to the southeastern part of the *maṇḍala,* one should worship Gaṇeśa, the teacher, the teacher's teacher, the great-grand-teacher, the perfected teachers of the past, the host of *yoginīs,* the Goddess of Speech (Vāgīśvarī), and the guardian of the field, in linear order.[205] After receiving the proper permission from them, he should place the entire sixfold path there, beginning from the root of the trident to the end of white lotus, and should then worship them.

After this, in the middle trident, on the middle prong, he should worship the venerable goddess Śrīparābhaṭṭārikā together with Lord Bhairava. On the left prong venerable Śrīmadāparā, and on the right prong venerable Śrīparāparā, together with Bhairava, should be worshipped. On the right trident, occupying the middle prong is goddess Śrīparāparā, and on the left trident the goddess Śrīmadāparā occupies the middle prong, and the other deities are to be placed accordingly. Thus, as the supreme Goddess is predominant over all, everything attains fullness because of that superiority. Then, in the middle prong of the middle tri-

dent, the entire group of deities, ending with their weapons (*astra*), the guardians of the quarters, should be worshipped, conceiving them as being identical with the supreme Goddess. It is because of her superiority over all that it is conceived that everything has been worshipped. After this, in the small jar, in the big jar, in the sacred diagram, in the fire, and in one's own self, these five substratums are to be unified with nonduality. Then he should perform the specific worship with flowers, etc., which were nourished by the nectarine fluid of the supreme Lord's essence of nonduality. Furthermore, one should fill the ritual ground with libations of water and materials for offering, free from any deceit regarding the spending of money. If the person lacks money, then the ritual called *mahāmaṇḍalayāga* should not be performed. He should offer living animals. In this way, the animals also become recipients of grace. By doing this, one is showing compassion to the animal and should not have any doubt regarding the efficiency of animal sacrifices.

ततोऽग्नौ परमेश्वरं तिलाज्यादिभिः संतर्प्य तदग्रेऽन्यं पशुं वपाहोमार्थं कुर्यात्, देवताचक्रं तद्वपया तर्पयेत्, पुनर्मण्डलं पूजयेत्, ततः परमेश्वरं विज्ञप्य सर्वाभिन्नसमस्त-षडध्वपरिपूर्णम् आत्मानं भावयित्वा शिष्यं पूरोऽवस्थितं कुर्यात् । परोक्षदीक्षायां जीवन्मृतरूपायाम् अग्रे तं ध्यायेत्, तदीयां वा प्रतिकृतिं दर्भगोमयादिमयीम् अग्रे स्थापयेत् । तथाविधं शिष्यम् अर्घपात्रविप्रुट्प्रोक्षितं पुष्पादिभिश्च पूजितं कृत्वा समस्तमध्वानं तद्देहे न्यसेत् । तत इत्थं विचारयेत्, भोगेच्छोः शुभं न शोधयेत्, सा च आसन्नमरणस्य अत्यन्तमूर्खस्यापि कर्तव्या इति परमेश्वराज्ञा, तस्यापि तु गुरुदेवताग्निभक्तिनिष्ठत्वमात्रात् सिद्धिः । अत्र च सर्वत्र वासनाग्रहणमेव भेदकम् - मन्त्राणां वासनानुगुण्येन तत्तत्कार्यकारित्वात् । एवं वासनाभेदमनुसंधाय मुख्यमन्त्र परामर्शविशेषेण समस्तमध्वानं स्वदेहगतं शिवाद्वयभावनया शोधयेत् । एवं क्रमेण पादाङ्गुष्ठात् प्रभृति द्वादशान्तपर्यन्तं स्वात्मदेहस्वात्मचैतन्याभिन्नीवृत्तदेहचैतन्यस्य शिष्यस्य आसाद्य तत्रैव अनन्तानन्दसरसि स्वातन्त्र्यैश्वर्यसारे समस्तेच्छाज्ञानक्रियाशक्तिनिर्भरसमस्तदेवताचक्रेश्वरेसमस्ताध्वभरिते चिन्मात्रावशेषविश्वभावमण्डले तथाविधरूपैकीकारेण शिष्यत्मना सह एकीभूतो

विश्रान्तिमासादयेत्, इत्येवं परमेश्वराभिन्नोऽसौ भवति । ततो यदि भोगेच्छुः स्यात् ततो यत्रैव तत्त्वे भोगेच्छा अस्य भवति तत्रैव समस्तव्यस्ततया योजयेत् । तदनन्तरं शेषवृत्तये परमेश्वरस्वभावात् झटिति प्रसृतं शुद्धतत्त्वमयं देहम् अस्मै चिन्तयेत्, - इत्येषा समस्तपाशवियोजिका दीक्षा । ततः शिष्यो गुरुं दक्षिणाभिः पूर्ववत् पूजयेत् । ततोऽग्नौ शिष्यस्य विधिं कुर्यात्, श्रीपरामन्त्रः अमुकस्यामुकं तत्त्वं शोधयामि, इति स्वाहान्तं प्रतितत्त्वं तिस्र आहुतयः, अन्ते पूर्णा वौषडन्ता । एवं शिवान्ततत्त्वशुद्धिः, ततो योजनिकोक्तक्रमेण पूर्णाहुतिः । भोगेच्छोः भोगस्थाने योजनिकार्थमपरा, शुद्धतत्त्वसृष्ट्यर्थमन्या । ततो गुरुः दक्षिणाभिः पूजनम्, इत्येष पुत्रकदीक्षा । यत्र वर्तमानमेकं वर्जयित्वा भूतं भविष्यच्च कर्म शुध्यति ।।

अन्तः समस्ताध्वमयीं स्वसत्तां
बहिश्च संधाय विभेदशून्यः ।
शिष्यस्य धीप्राणतनूर्निजासु
तास्वेकतां संगमयेत्प्रबुद्धः ।।
शिष्यैकभावं झटिति प्रपद्य
तस्मिन्महानन्दविबोधपूर्णे ।
यावत्स विश्राम्यति तावदेव
शिवात्मभावं पशुरभ्युपैति ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे पुत्रकदीक्षाप्रकाशनं नाम चतुर्दशमाह्निकम् ।।१४।।

Then, propitiating Parameśvara with offering of sesame seeds mixed with clarified butter, he should place the animal before the fire for the offering of marrow into it.[206] After this, he should propitiate the host of deities with that marrow. Then, addressing the Lord and conceiving one's own Self as not different from all, and being perfectly full of the six paths, the teacher should bring the disciple in front of him. But in this initiation, which is performed indirectly in the absence of a disciple who is going to die, the teacher should conceive the disciple as being present in front

of him, or place a substitute made of *kuśa* grass or cow dung. The teacher, after sprinkling him with drops of water from the vessel and worshipping him with flowers, etc., should place all six paths into his body. The teacher should contemplate in this way: The merit of one desirous of enjoyment should not be purified; however, for one desirous of liberation, both merit and demerit should be purified. For one who is to receive the *nirbīja* form of initiation,[207] the bonds of conventional duties should also be purified. This form of initiation is given to one who is about to die, or who is extremely dull. This is the command of the great Lord Parameśvara. Such a person also attains perfection by his devotion to the teacher, god, or fire.

Here the distinction in attainment lies in the nature of one's latent impressions (*vāsanā*), for *mantras* grant different results according to one's latent desires. Therefore, ascertaining the nature of the latent desires of the disciple, the teacher cognizes the principal *mantra* internally and meditates on his identity with nondual Śiva, and by doing so he purifies all the paths abiding in the disciple's body. In this way, his body, from the small toe to the 'end of twelve' (*dvādaśānta*), and his consciousness should be made one with the body and the consciousness of the disciple. Having accomplished this, he should rest in the immense lake of bliss, the essence of which is autonomy and Lordship, perfectly full, with the will, knowledge, and activity of the Lord of the host of deities, full of all paths, the entirety of the sphere of entities terminating in consciousness. By means of this kind of initiation with the self of the disciple, the disciple becomes identical with the supreme Lord.

Then if the disciple is desirous of enjoyment, he should be united with the desired principle, either collectively or individually. After this, the teacher should conceive that the disciple has offered his body, composed of the pure principle, and that he has emerged immediately from the nature of the Lord for the purpose of an experience of the result still remaining to be enjoyed. The nature of this initiation is such as to disentangle all sorts of bonds.

Then, the student should worship the teacher by offering payment, etc. to him.

After this, rituals in the sacred fire with reference to the disciple should be performed. Uttering the *śrīparāmantra,* the teacher should say: "I am purifying this or that principle related to that particular person." This utterance ends with '*svāhā*.' Thus, three oblations are to be performed. These oblations, as well as the final one, are to be done with the *mantravauṣat* at the end. In this way, all the principles ending with Śiva are purified. Then, following the procedure of unification, the final oblation should be offered. After this, in regard to a person desirous of enjoyment, one oblation for establishing the disciple in the place of enjoyment, and the other for creating the pure principle should be offered. After completion of this, the teacher should be worshipped by the disciple, and by the offering of payment, etc., to him. This is the nature of the *putraka* form of initiation, by means of which all the past and the future deeds barring the present one, are purified.

> The well-enlightened teacher, after conceiving his own existence composed of all the paths and combining it with the interior and exterior, without any distinctions, should make the intellect, the vital energy, and the body of the disciple one with him.

> When the disciple, after attaining all at once the state of great bliss and consciousness, gets his rest there, then the *paśu* attains the nature of Śiva.

अथ पञ्चदशमाह्निकम् ।

यदा पुनरासन्नमरणस्य स्वयं वा बन्धुमुखेन शक्तिपात उपजायते, तदा अस्मै सद्यः समुत्क्रमणदीक्षां कुर्यात् । समस्तमध्वानं शिष्ये न्यस्य तं च क्रमेण शोधयित्वा, भगवतीं कालरात्रीम् मर्मकर्तनीं न्यस्य, तया क्रमात्क्रमं मर्मपाशान् विभिद्य, ब्रह्मरन्ध्रवर्ति शिष्यचैतन्यं कुर्यात् । ततः पूर्वोक्तक्रमेण योजनिकार्थं पूर्णाहुतिं दद्यात्, यथा पूर्णाहुत्यन्ते जीवो निष्क्रान्तः परमशिवाभिन्नो भवति । बुभुक्षोस्तु द्वितीया पूर्णाहुतिः - भोगस्थाने योजनाय, तत्काले च तस्य

जीवलयः, नात्र शेषवर्तनम्, ब्रह्मविद्यां वा कर्णे पङ्केत्, सा हि परामर्शस्वभावा सद्यः प्रबुद्धपशुचैतन्ये प्रबुद्धविमर्शं करोति । समय्यादेरपि च एतत्पाङ्केऽधिकारः । सप्रत्ययं निर्वीजां तु यदि दीक्षां मूढाय आयातशक्तिपाताय च दर्शयेत्, तदा हि शिवहस्तदानकाले अयं विधिः - त्रिकोणमाग्नेयं ज्वालाकरालं रेफविस्फुलिङ्गं बहिर्वात्याचक्रध्मायमानं मण्डलं दक्षिणहस्ते चिन्तयित्वा तत्रैव हस्ते बीजं किंचित् निक्षिप्य उर्ध्वाधोरेफविबोधितफट्कारपरम्पराभिः अस्य तां जननशक्तिं दहेत्, एवं कुर्वन् तं हस्तं शिष्यस्य मूर्धनि क्षिपेत्, इति द्वयोरपि एषा दीक्षा निर्बीजा स्वकार्यकरणसामर्थ्यविध्वंसिनी भवति-स्थावराणामपि दीक्ष्यत्वेन उक्तत्वात्, वायुपुरान्तर्व्यवस्थितं दोधूयमानं शिष्यं लघूभूतं चिन्तयेत् - येन तुलया लघुः दृश्यते इति ।

मर्मकर्तनविधौ लघुभावे
बीजभावविलये यदि मन्त्रः ।
तत्तथोचितपथेन नियुक्त-
स्तत्तदाशु कुरुते परमेशः ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे सप्रत्ययदीक्षाप्रकाशनं नाम पञ्चदशमाह्निकम् ।।१५।।

Chapter Fifteen

When a teacher learns by himself, or through relatives, of a descent of grace on a person who is about to die,[208] he should give him the immediate ascension type of initiation (*samutkramaṇa dīkṣā*). Then the teacher, having placed all six paths in the disciple and purifying each of the six, one by one, should place the goddess Kālārātrī in the center of the delicate joints of the body (*marma*).[209] Then he should gradually pierce the bonds of the delicate points by her,[210] and should then lead the consciousness of the disciple and place it into the *brahmarandra*. Then, following the aforesaid method, he should offer the final oblation for the purpose of unification so that, after it is offered, and after the individual self exits the body, he may become identical with Lord

Śiva. However, for the one who is desirous of enjoyment, the second final oblation is offered for the purpose of associating him with the place of enjoyment. At that moment[211] his individual self remains dissolved there, and for him nothing remains to be done in this world.

In addition to this, a teacher may recite the *brahmavidyā*[212] into the ear of the disciple. *Brahmavidyā,* being of the nature of the reflective consciousness, causes an immediate self-reflection of enlightenment in the limited consciousness of the awakened, bound soul. The *samayins* and others are also entitled to recite it.[213] If the *nirbīja* type of initiation with conviction (*sapratyaya*)[214] is given to a dullard on whom the descent of grace has occurred, then the 'hand of Śiva' (Śivahasta) type of procedure should also be disclosed to him. This procedure is followed during offering of the hand of Śiva (Śivahastadāna) to him.

There is a fiery triangle, dreadful with flames, from which sparks of fire with the syllabic form of "*ra*" are emerging. It is being blown from outside by waves of wind. This diagram should be meditated upon using the palm of the teacher's right hand. Throwing a seed there, one should conceive that it has the syllable "*ra*" above and below, by which a series of '*phaṭ*' *mantras* are awakened, which burn its capacity of creativity.[215] Thus, the seed of both become seedless by this type of initiation. It becomes capable of destroying its latent seed power, as has been stated, and even immovable objects are capable of receiving an initiation. The disciple should be conceived as being steadily established in the world of air and carried by it, and should also be conceived as being light in weight. Then, he is seen as being lighter when measured on the scale.[216]

> If *mantra* cuts the delicate joints of the body, and if lightness appears and the power of germination of the seed disappears, the great Lord leads one who is engaged in the right path to attain the desired ends immediately.

अथ षोडशमाह्निकम् ।

अथ परोक्षस्य दीक्षा, द्विविधश्च सः-मृतो जीवंश्च । तत्र कृतगुरुसेव एव मृत उद्वासितो व अभिचारादिहतो डिम्बाहतो मृत्युक्षणोदिततथारुचिः मुखान्तरायातशक्तिपातो वा तथा दीक्ष्य इत्याज्ञा । अत्र च मृतदीक्षायाम् अधिवासादि न उपयुज्यते । मण्डले मन्त्र विशेषसंनिधये यत्र बहुला क्रिया, उत्तममुपकरणं पुष्पादि, स्थानं पीङ्गादि, मण्डलं त्रिशूलाब्जादि, आकृतिः ध्येयविशेषः, मन्त्रः स्वयं दीप्तश्च, ध्यानपरस्य योगिनः तदेकभक्तिसमावेशशालिना ज्ञानिनश्च संबन्धः, इत्येते संनिधानहेतवो यथोत्तरम् उक्ताः । समुदितत्वे तु का कथा स्यांत् - इति परमेश्वरेण उक्ता । ततो देवं पूजयित्वा तदाकृतिं कुशादिमयीम् अग्रे स्थापयित्वा गुर्वासादितज्ञानोपदेशक्रम `ण तां पश्येत्, स च

मूलाधारादुदेत्य प्रसृतसुविततानन्तनाड्यध्वदण्डं
वीर्येणाक्रम्य नासागगनपरिगतं विक्षिपन्व्याप्तुमीष्टे ।
यावद्धूमाभिरामप्रतितरशिखाजालकेनाध्वचक्रं
संच्छाद्याभीष्टजीवानयनमिति महाज्जालनामा प्रयोगः ।।
एतेनाच्छादनीयं व्रजति परवशं संमुखीनत्वमादौ
पश्चादानीयते चेत्सकलमथ ततोऽप्यध्वमध्यापद्यथेष्टम् ।
आकृष्टावुद्धतौ वा मृतजनविषये कर्षणीयेऽथ जीवे
योगः श्रीशंभुनाथागमपरिगमितो जालनामा मयोक्तः ।।

Chapter Sixteen

In this chapter the initiation of one who is not present will be described. This type of initiation is twofold, i.e., for the person who is dead, and for one who is still alive (but not present). If a person who offered service to the teacher but died before initiation, or was sent into exile, or was killed by black magic (incantation), etc., or by accident, he should be given initiation if he becomes intent on receiving it at the time of death, or if a teacher finds out from others that the descent of grace has occurred in him.[217] This is the command of the Lord.

During the performance of initiation for one who is dead, there is no need for consecration, etc. In the sacred diagram for the proximity of a particular *mantra,* detailed ritualistic activities are needed: exquisite materials, like flowers, and so on; a place as the sacred seat, and so on; the *maṇḍala,* the sacred diagram, like a trident with a lotus, and so on; a figure (*ākṛti*) as the specific form to be meditated upon; the *mantra* itself as self-effulgent. These [ritualistic activities and materials] are for the meditative *yogins* and *jñānis* who are immersed in meditation, who possess right knowledge, and who are devoted to the Divine. They are the causes for the proximity of the *mantra* according to their order of priority and posteriority. What more can we say about those who have attained the perfect nature of the Lord?

After worshipping the Lord, the teacher places a figure made of *kuśa* grass, etc., and should look at it following the method received from his teacher. That is:

> When the energy has risen from the *mūlādhāra cakra* upward, a shaft (*daṇḍa*) from which innumerable system of channels (*nāḍis*) come and spread out, the *yogin,* by his power, should bring the shaft under control, which should be thought to have gone to the void of the nose, and then thrown outside in order to cause it to pervade the entire world. Then, it should be thrown to the extent that, from the abode of fire, plenty of smoky flames may emerge and cover the entire path with its net. This is the application of the great net[218] to drag the desired soul near.
>
> By the application of this great net, the host of paths which are to be covered come under control and are placed before first and then are brought near later. If all are brought before, even then only the intended one is rescued or drawn before. This application, named net for rescuing and drawing of dead souls, I learned from Śrī Śambhunātha.

बहिरपि इत्थं कथं न भवति, आकर्षणादौ विनाभ्यासात् ? इति चेत् - रागद्वेषादियोगवशेन तत्प्रवृत्तौ ऐश्वर्यावेशायोगात् । ततो नियतिनियन्त्रितत्वात् अभ्यासाद्यपेक्षा स्यादेव । इह तु अनुग्रहात्मकपरमेश्वरतावेशात् तथाभावः । परमेश्वर एव हि गुरुशरीराधिष्ठानद्वारेण अनुग्राह्यान् अनुगृह्णाति । स च अचिन्त्यमहिमा इति उक्तप्रायम् । एवं जालप्रयोगाकृष्टो जीवा दार्भं जातीफलादि वा शरीरं समाविष्टो भवति, न च स्पन्दते-मनःप्राणादिसामग्र्यभावात्, तदनुध्यानबलात् तु स्पन्दतेऽपि तादृशेऽपि तस्मिन् पूर्ववत् प्रोक्षणादिसंस्कारः पूर्णाहुतियोजनिकान्तः। अत्र परं पूर्णाहुत्या तस्य दार्भाद्याकारस्य परतेजसि लयः कर्तव्यः । एवम् उद्धृतेऽसौ पूर्णाहुत्यैव अपवृज्यते - यदि स्वर्नरकप्रेततिर्यक्षु स्थितः । मनुष्यस्तु तदैव ज्ञानं योगं दीक्षां विवेकं वा लभते - अधिकारिशरीरत्वात्, इति मृतोद्धरणम् । जीवतोऽपि परोक्षस्य उत्पन्ने शक्तिपातेऽयमेव क्रमः, दार्भाकृतिकल्पनजीवाकृष्टिवर्जम् । ध्यानमात्रोपस्थापितस्येव अस्य संस्कारः। दीक्षा च भोगमोक्षोभयदायिनी - स्ववासनाबलीयस्त्वात्, भोगवासनाविच्छेदस्य च असंभाव्यमानत्वात् बहुभिः, दीक्षायाम् ऊर्ध्वशासनसंस्कारो बलवान् अन्यस्तु तत्संकाराय स्यात् । परोक्षस्यापि दीक्षितस्य तथैव ज्ञानाद्याविर्भावः इति ।

परमेश्वरतावेशदार्ढ्यात्स्वातन्त्र्यभाग्गुरुः ।
परोक्षमभिसंधाय दीक्षितेति किमद्भुतम् ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे परोक्षदीक्षाप्रकाशनं नाम षोडशमाह्निकम् ।।

If this is so, why does it not happen so externally? Is the answer then that without proper practice in dragging it cannot be fruitful? No; when one becomes engaged in such activity, if the teacher is possessed by love and hatred, he could lose his absorption of lordship internally. Therefore, in that case, the teacher remains conditioned by the restrictive power of *niyati,* so practice is unavoidable. But here, in the teacher, on account of the presence of the absorption of [in] the Lord, which is the characteristic of grace, he becomes free. The Lord himself, by taking recourse to

the body of the teacher as his substratum, bestows grace on those who are to be blessed with grace. It is true to say that grace has unthinkably glorious capacity.

Thus the soul, which is drawn by the application of the net, enters the figure made of *kuśa* grass or the fruit of a *jāti* (*Jasminum grandiflorum*). However, it does not move because of the absence of the mind and the vital energy, or the totality of causes, but by the force of deep contemplation—it does indeed move. Though it is of such a nature, the purificatory rite of consecration, and so on, is to be performed, which terminates in the final oblation and unification with the desired end. Then, by means of the final oblation, the figure made of *kuśa* grass and other materials should be dissolved in the highest light of the Lord. Thus rescued, the soul, by the final oblation, attains liberation, whether it was in hell, the world of the spirit, or in the world of lower animals. But if the soul is living as a man, then he obtains at that moment knowledge, *yoga,* initiation, or discernment, because the body of the teacher is a competent authority regarding this. This is the procedure for rescuing the dead.

This is the method for a person who is alive but absent when the descent of grace occurs. Only the figure made of *kuśa* grass and attraction are excluded. In this regard, the appearance of his thorough contemplation is sufficient for his purification.

Initiation, again, is the bestower of both enjoyment and liberation, because latent traces of the impression of past deeds are strong and because it is impossible to root out all these desires. In initiation, the consecration performed according to the procedure of the higher doctrine is stronger, but that of the other inferior doctrines requires further consecration for the purpose of purification. Even the person who is initiated in absentia experiences manifestation of knowledge, and so on.

> What a wonder that the teacher, by his steady absorption in the Great Lord, becomes the sharer of the freedom of will. Even viewing the person, though absent, he becomes the initiator.

अथ सप्तदशमह्निकम् ।

अथ लिङ्गोद्धारः ।।

वैष्णवादिदक्षिणतन्त्रान्तेषु शासनेषु ये स्थिताः तद्‌गृहीतव्रता वा, ये च उत्तमशासनस्था अपि अनधिकृताधरशासनगुरूपसेविनः, ते यदा शक्तिपातेन पारमेश्वरेण उन्मुखीक्रियन्ते तदा तेषामयं विधिः, - तत्र एनं कृतोपवासम् अन्यदिने साधारणमन्त्रपूजितस्य तदीयां चेष्टां श्रावितस्य अम्भसि क्षिपेत्, ततोऽसौ स्नायात्, ततः प्रोक्ष्य, चरुदन्तकाष्ठाभ्यां संस्कृत्य, बद्धनेत्रं प्रवेश्य साधारणेन मन्त्रेण परमेश्वरपूजां कारयेत् । ततः साधारणमन्त्रेण शिवीकृते अग्नौ व्रतशुद्धिं कुर्यात्, तन्मन्त्रसंपुटं नाम कृत्वा 'प्रायश्चित्तं शोधयामि' इति स्वाहान्तं शतं जुहुयात् । ततोऽपि पूर्णाहुतिः वौषडन्तेन । ततो व्रतेश्वरम् आहूय पूजयित्वा तस्य शिवाज्ञया 'अकिञ्चित्करः त्वमस्य भव' इति श्रावणां कृत्वा तं तर्पयित्वा विसृज्य अग्निं विसृजेत्, इति लिङ्गोद्धारः । ततोस्य अधिवासादि प्राग्वत् । दीक्षा यथेच्छम् ।

अधरस्थोऽपि गाढेशशक्तिप्रेरितमानसः ।
संस्कृत्य दीक्ष्यो यश्च प्राङ्‌निरतो ऽसद्गुरावभूत् ।।

इति श्रीमदाचार्याभिनवगुप्तविरचिते श्रीतन्त्रसारे लिङ्गोद्धरणं नाम सप्तदशमाह्निकम् ।।१७।।

Chapter Seventeen

Reclamation of the liṅga[219]

The following is the procedure of initiation for those who belong to orders beginning with Vaiṣṇava, etc., and ending with southern doctrines, or those who have followed religious codes of conduct conforming to other orders, and also those who, although being established in the highest doctrine, are engaged in attending a teacher who belongs to a lower order, when they are made inclined [to receive initiation] by the descent of the grace of the Lord.

Such a person should fast the day before initiation, and then the following day, after worshipping the Lord in a general way, he

should be brought into the presence of the Lord, and his all past deeds should be recounted before him. Then, on receiving his *mantra* from a teacher, the *mantra* he received from other teachers should be thrown into the water. Next, he should be bathed, then sprinkled with water from a vessel, purified with food cooked in a sacred fire (*caru*), and [his mouth cleaned with a] tooth stick, and should enter the place of the ritual blindfolded. He should worship the great Lord with the general *mantras*.[220] After this, one should purify his *vrata/mantra* in the fire transformed into Śiva using the general *mantras*. Then, placing his name between the *mantra* (as prefix and suffix) saying, "I purify his expiation," and ending with '*svāhā,*' he should offer oblation one hundred times. Next with '*vauṣat,*' he should offer the final oblation. After this, he should evoke the lord of *vrata* (Vrateśvara) and offer purified butter into the fire. Then, by the order of Śiva in regard to the disciple: "You, Vrateśvara, be impartial to him, and do not cause obstacles for him," should make the deity aware of it. Having prayed in this way, he should propitiate Vrateśvara and then take leave of the fire. This is the method for the reclamation of the *liṅga*. Then other purificatory rites should be performed as before. Now the disciple is ready to give *dīkṣā* according to his will.

> When a person remaining in the lower order, being keenly touched by the power of the Lord, becomes inclined to approach the true teacher, he should, after purification, be given initiation even though he was formerly engaged with a false teacher.

अथाष्टादशमाह्निकम् ।

अथाभिषेकः ।

स्वभ्यस्तज्ञानिनं साधकत्वे गुरुत्वे वा अभिषिञ्चेत् - यतः सर्वलक्षणहीनोऽपि ज्ञानवानेव साधकत्वे अनुग्रहकरणे च अधिकृतः न अन्यः, अभिषिक्तोऽपि । स्वाधिकारसमर्पणे गुरुः दीक्षादि अकुर्वन् अपि न प्रत्यवैति, पूर्वं तु प्रत्यवायेन अधिकारबन्धने विद्येशपददायिना बन्ध एव अस्य दीक्षाद्यकरणम्,

सोऽभिषिक्तो मन्त्रदेवतातादात्म्यसिद्धये षाण्मासिकं प्रत्यहं जपहोमविशेषपूजाचरणेन विद्याव्रतं कुर्यात्, तदनन्तरं लब्धतन्मयीभावो दीक्षादौ अधिकृतः, तत्र न अयोग्यान् दीक्षेत्, न च योग्यं परिहरेत्, दीक्षितमपि ज्ञानदाने परीक्षेत, छद्मगृहीतज्ञानमपि ज्ञात्वा उपेक्षेत, अत्र च अभिषेकविभवेन देवपूजादिकम् ।

स्वभ्यस्तज्ञानतया
स्वार्थपरार्थाधिकारतां वहतः ।
साधकगुरुतायोग-
स्तत्र हि कार्यस्तदभिषेकः ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे अभिषेकप्रकाशनं नाम अष्टादशमाह्निकम् ।।१८।।

Chapter Eighteen

The anointment (abhiṣeka)

The person in whom maturity of knowledge has developed should be given anointment in order to follow the course of a *sādhaka,* or to become a spiritual guide (*guru*) to others. This is because only the person who possesses knowledge, even though devoid of all the other characteristic qualities, has earned the authority to follow the course of a *sādhaka,* or to bestow grace on others, even though he might have received anointment.[221] If the teacher not perfect in knowledge abstains from giving initiation, he does not incur sin. However, the former one, who possesses knowledge, incurs sin because he is duty-bound, for he is considered to be the bestower of the status of the lord of *vidyā*. Therefore, being of such nature, if he abstains from giving initiation, this is his sin.

After anointment for the purpose of fulfillment of identity between the *mantra* and the deity, the new teacher should observe the regular rituals of *mantra* every day for a period of six months through the repetition of *mantra,* oblation into the fire, and per-

formance of specific worship.[222] From then on, being one with the desired deity, he earns the right and authority of giving initiation, etc., to others. However, he should not initiate an unworthy one, nor should he avoid one who is worthy.[223] Even the initiated one should be tested by a teacher while bestowing knowledge. The person who receives knowledge deceitfully should be looked at with indifference after this is known to be so. In this anointment, worship of the deities should be performed in accordance with the financial capacity of the person concerned.

> The person who himself is well practiced in knowledge and bears the authority in himself, and is able to transmit that knowledge to others, possesses the nature of a *sādhaka* on the way to becoming a spiritual guide. Such a person should be given anointment.

अथैकोनविंशमाह्निकम् ।

अथ अधरशासनस्थानां गुर्वन्तानामपि मरणसमनन्तरं मृतोद्धारोदितश ाक्तिपातयोगादेव अन्त्यसंस्काराख्यां दीक्षां कुर्यात्, ऊर्ध्वशासनस्थानामपि लुप्तसमयानाम् अकृतप्रायश्चित्तानाम् - इति परमेश्वराज्ञा । तत्र यो मृतोद्धारे विधिः उक्तः स सर्व एव शरीरे कर्तव्यः, पूर्णाहुत्या शवशरीरदाहः, मूढानां तु प्रतीतिरूढये सप्रत्ययामन्त्येष्टिं क्रियाज्ञानयोगबलात् कुर्यात्, तत्र शवशरीरे संहारक्रमेण मन्त्रान् न्यस्य जालक्रमेण आकृष्य रोधनवेधनघट्टनादि कुर्यात् - प्राणसंचारक्रमेण हृदि कण्ठे ललाटे च इत्येवं शवशरीरं कम्पते । ततः परमशिवे योजनिकां कृत्वा तत् दहेत् पूर्णाहुत्या, अन्त्येष्ट्या शुद्धानाम् अन्येषामपि वा श्राद्धदीक्षां त्र्यहं तुर्ये दिने मासि मासि संवत्सरे संवत्सरे कुर्यात् । तत्र होमान्तं विधिं कृत्वा नैवेद्यमेकहस्ते कृत्वा तदीयां वीर्यरूपां शक्तिं भोग्याकारां पशुगतभोग्यशक्तितादात्म्यप्रतिपन्नां ध्यात्वा परमेश्वरे भोक्तरि अर्पयेत्, इत्येवं भोग्यभावे निवृत्ते पतिरेव भवति, अन्त्येष्टिमृतोद्धरणश्राद्धदीक्षाणाम् अन्यतमेनापि यद्यपि कृतार्थता तथापि बुभुक्षोः क्रियाभूयस्त्वं फलभूयस्त्वाय इति सर्वमाचरेत् । मुमुक्षोरपि तन्मयिभावसिद्धये अयम् जीवतः प्रत्यहम् अनुष्ठानाभ्यासवत् । तत्त्वज्ञानिनस्तु न कोऽप्ययम् अन्त्येष्ट्यादिश्राद्धान्तो

विधिः उपयोगी-तन्मरणं तद्विद्यासंतानिनां पर्वदिनं संविदंशपूरणात्, तावतः संतानस्य एकसंविन्मात्र-परमार्थत्वात् जीवतो ज्ञानलाभसंतानदिवसवत् । सर्वत्र च अत्र श्राद्धादिविधौ मूर्तियागः प्रधानम् इति श्रीसिद्धामतम्, तद्विधिश्च वक्ष्यते नैमित्तिकप्रकाशने ।

अनुग्रहपरः शिवो वशितयानुगृह्णाति यं
स एव परमेश्वरीभवति नाम किं वाद्भुतम् ।
उपायपरिकल्पना ननु तदीशनामात्रकं
विदन्निति न शङ्कते परिमितेऽप्युपाये बुधः ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे श्राद्धदीक्षाप्रकाशनं नाम एकोनविंशमाह्निकम् ।।१९।।

Chapter Nineteen

People, and even teachers, who followed lower doctrines should be given an initiation called the 'final purificatory rite' or 'last sacrament' (*antyasaṁskāra dīkṣā*),[224] which should be performed following the procedure of reclaiming the dead, provided the descent of grace has touched them. The same applies to those who had followed the order of the higher doctrines, but who have fallen from the right path and have not performed any rites of atonement. This is the command of the great Lord.

All that was described as the procedure for the reclaiming of the dead should be performed on the corpse. The burning of the body is done as the final oblation. The teacher should perform the final rite for the dead person, for the confirmation of the faith (*pratyaya*) of the ignorant,[225] according to his power of activity, knowledge, and *yoga*. Then, in the body of the deceased, the teacher should place the *mantras* (*nyāsa*) from the feet to the head, and, drawing the departed soul near by the application of the net, he should arrest it, penetrate it, stir it, and enliven it with the transmission of the vital energy to the heart, the throat, and on the forehead. In this way, the corpse begins to shake. Then, the rite

of the unification with the great Lord being performed, the body should be burnt as the final oblation.

After this, the initiation called *śrāddhadīkṣā*[226] should be performed even for those who have been purified by means of the final rites of the dead, and also for those who have not been purified in this manner. For them, this final rite should be performed on the third or fourth day, every month, or every year.

Then, completing the rite ending with oblation into the fire, one should take up a food offering in one of his hands and, conceiving his power as the virile energy of the Lord representing the enjoyable object, which has assumed the power abiding in the limited self and has made her identity with it, contemplating thus, the performer should offer it to the great Lord, the supreme agent of the enjoyable object.[227]

In this manner, when enjoyment ceases, one becomes indeed the master. Although by means of initiations, such as the rite for the dead, the reclamation of the body, and initiation during the *śrāddha* ceremony, one attains the fulfillment of one's aim in regard to those who are desirous of enjoyment, an abundance of ritualistic activities are performed for the attainment of a plenitude of fruits. Therefore, all should be performed in regard to a person desirous of liberation for the attainment of oneness with the deity; this is performed daily throughout one's life, like other daily practices. But the knower of reality needs no procedure beginning with the final ritual for the dead (offering into the flame) and ending with *śrāddha,* etc. The death of such a person is a 'day of festival' (*parvadinam*) for the disciples, for it fulfills the shortcomings of consciousness of those who follow the lineage. The descendent of the teacher has a single end which, in essence, is nothing but the supreme reality. This day of ceremony is like the day of receiving the seed of the lineage from the teacher while he was alive.

Everywhere in the ritualistic procedure of *śrāddha,* etc., the *mūrtiyāga* is the most important one. This is supported by the doctrine called Śri Siddhāmata. The procedure of it will be described in the *naimittika* section.

Śiva is by nature inclined to show grace. Being so inclined, the person on whom He shows grace unavoidably becomes identical with the Lord. It is merely his will by which the means (*upāya*) are imagined to be so. Though knowing this, the wise person takes recourse to means having limitations, and then he remains free from doubts.

अथ विंशमाह्निकम् ।

अथ शेषवर्तनार्थं प्रकरणान्तरम् ।

- तत्र या दीक्षा संस्कारसिध्द्यै ज्ञानयोग्यान् प्रति, या च तदशक्तान् प्रति मोक्षदीक्षा सबीजा, तस्या कृतायाम् आजीवं शेषवर्तनं गुरुः उपदिशेत् । तत्र नित्यं, नैमित्तिकं, काम्यम् इति त्रिविधं शेषवर्तनम्, अन्त्यं च साधकस्यैव, तत् न इह निश्चेतव्यम् । तत्र नियतभवं नित्यं, तन्मयीभाव एव नैमित्तिकं, तदुपयोगि सन्ध्योपासनं प्रत्यहमनुष्ठानं, पर्वदिनं, पवित्रकम् इत्यादि । तदपि नित्यं स्वकालनैयत्यात् - इति केचित् । नैमित्तिकं तु तच्छासनस्थानामपि अनियतम्, तद्यथा - गुरुतद्वर्गागमनं तत्पर्वदिनं ज्ञानलाभदिनम् इत्यादिकम् - इति केचित् । तत्र नियतपूजा, सन्ध्योपासा, गुरुपूजा, पर्वपूजा, पवित्रकम् इति अवश्यंभावि । नैमित्तिकम् - ज्ञानलाभः, शास्त्रलाभो, गुरुतद्वर्गगृहागमनं, तदीयजन्मसंस्कारप्रायणदिनानि, लौकिकोत्सवः, शास्त्रव्याख्या आदिमध्यान्ता, देवतादर्शनं, मेलकः, स्वप्नाज्ञा, समयनिष्कृतिलाभः - इत्येतत् नैमित्तिकं विशेषार्चनकारणम् । तत्र कृतदीक्षाकस्य शिष्यस्य प्रधानं मन्त्रं सवीर्यकं संवित्तिस्फुरणसारम् अलिखितं वक्त्रागमेनैव अर्पयेत्, ततः तन्मयीभावसिद्ध्यर्थं स शिष्यः संध्यासु तन्मयीभावाभ्यासं कुर्यात्, तद्वारेण सर्वकालं तथाविधसंस्कारलाभसिद्ध्यर्थं प्रत्यहं च परमेश्वरं च स्थण्डिले वा लिङ्गे व अभ्यर्चयेत्। तत्र हृद्ये स्थण्डिले विमलमकुरवद्ध्याते स्वमेव रूपं याज्यदेवताचक्राभिन्नं मूर्तिविम्वितमिव दृष्ट्वा हृद्यपुष्पगन्धासवतर्पणनैवेद्यधूपदीपोपहारस्तुति-गीतवाद्यनृत्तादिना पूजयेत्, जपेत्, स्तुवीत-तन्मयीभावमशङ्कितं लब्धुम् । आदर्शे हि स्वमुखम् अविरतम् अवलोकयतः तत्स्वरूपनिश्चितिः अचिरेणैव भवेत्, न चात्र कश्चित् क्रमः प्रधानम् - ऋते तन्मयीभावात् । परमन्त्रतन्मयीभावाविष्टस्य

निवृत्तपशुवासनाकलङ्कस्य भक्तिरसानुवेधविद्रुत-समस्तपाशजालस्य यत् अधिवसति हृदयं तदेव परममुपादेयम्, इति अस्मद्गुरवः ।

अधिशय्य पारमार्थिकः-
भावप्रसर-प्रकाशमुल्लसति या ।
परमामृतदृक्त्वां
तयार्चयन्ते रहस्यविदः ।।
कृत्वाधारधरां चमत्कृतिरसप्रोक्षाक्षणक्षालिता-
मात्तैर्मानसतः स्वभावकुसुमैः स्वामोदसंदोहिभिः ।
आनन्दामृतनिर्भरस्वहृदयानर्घार्घपात्रक्रमात्
त्वां देव्या सह देहदेवसदने देवार्चयेऽहर्निशम् ।।

Chapter Twenty

Here, another chapter is introduced with the purpose of showing the lifelong course to be followed after initiation (*śeṣavartana*).

That initiation, which is given to those worthy of knowledge for the purpose of steady attainment of purification, is also given to those unworthy of knowledge, but to them it is given for the purpose of attainment of liberation. This type of initiation is the *sabīja* type.[228] Thus, having given initiation, the teacher should instruct the disciple about the duty to be performed during the remaining period of his life.

The duty for the rest of [the initiate's] life is threefold: indispensable observances (*nitya*), occasional observances (*naimittika*), and those performed with a particular desire (*kāmya*). The last one is only observed by those desiring enjoyments (*sādhaka*) and therefore will not be described here. The *nitya* is the one which occurs regularly; the *naimittika* is the one by which one is able to attain oneness with the Lord. The auxiliaries to it are the prayers during the junctures (*sandhyā*) of the day, which are to be performed on a daily basis, on the day of the festivals (*parvadinam*), and on the day of the offering of *kuśa* grass (*pavitrakam*), etc.

They should also be considered daily observances, for they are regulated by the time of their occurrences. This is the view of some.

However, there are occasional (*naimittika*) observances that are not regular in regard to the followers of the lineage of the teacher, as, for example, the time of the arrival of the spiritual teacher and his relatives, the day of a festival related to him (*tatparvadinam*), the day on which he received knowledge, etc. This is also the view of some. In these instances regular worship, the prayers at the junctures of the day, worship of the spiritual teacher, worship during the day of a festival, and worship of the *pavitrakam* also need to be performed without fail.

The occasional observances (*naimittikas*) are the days on which the disciple obtained knowledge, the day when he received the holy text (*śāstra*), the arrival of the teacher and his relatives in his house, his birthday, the day of his initiation and the day of his departure from this world, secular festivals, the exposition of the scripture (i.e., the commencement of it, the intermediate [phase], and the completion of it), the day on which he perceived the desired deity, the day of union with the spiritual partner (*melaka*), a command received in a dream, and release from the observance of convention (*samaya*). All these are the conditions for performing special kinds of worship as occasional rites.

Then the disciple who has been initiated previously should be given the principal *mantra,* which possesses a potency of its own, which is in essence the pulsating consciousness of the mouth but without being written down.[229] Then the said disciple, for the purpose of being identified with God, should practice to attain oneness with God during the junctures of the day. Then, by means of that, for the attainment of such a sort of impression, one should worship the great Lord every day on the altar or in the *liṅga*. Regarding it, in a beautiful altar, one should contemplate one's own form as reflected in a mirror and it should be considered that one's own Self has become identical with the host of deities to be worshipped there. He should perceive it to be the reflected image

of the deity himself. Realizing thus, he should worship it with an offering of beautiful flowers, sandal paste, wine, propitiatory offerings of water, burning incense, lighting a lamp, presenting various materials, praising with songs, a recital of musical instruments, and then should recite hymns in order to obtain undeviating identity with the desired deity. Just as [when one is] looking continuously at one's own face in the mirror, determination of its real nature occurs without any delay. Regarding this, no particular order is needed except attainment of one's identity with the *mantra*. The one who has attained absorption into the highest *mantra* and from whose nature the taints of the impressions of bonded beings have ceased as the result of the penetration of the flow of devotion, for him the net of all the bonds has dissolved and whatever remains in the heart is the highest, agreeable to all. This is the view of our teachers.

The power of sight, composed of the highest nectar arising sportingly, basing itself on the light, extending as the supreme truth of entities, the knowers of the secret worship you with it.

> Making the earth as the base of all, and sprinkling it with the fluid of delight, and collecting flowers made of one's own mood emerged from the mind, having defused perfume, and placing it on the vessel of the priceless heart of my own—full to the brim with the nectar of bliss—I worship You, along with the divine Goddess, day and night in the divine temple of my body.

इति श्लोकद्वयोक्तमर्थम् अन्तर्भावयन् देवताचक्रं भावयेत् । ततो मुद्राप्रदर्शनं, जपः, तन्निवेदनम्। बोध्यैकात्म्येन विसर्जनम् । मुख्यं नैवद्यं स्वयम् अश्नीयात्, सर्वं व जले क्षिपेत्, जलजा हि प्राणिनः पूर्वदीक्षिताः चरुभोजनद्वारेण, इति आगमविदः । मार्जारमूषकश्वादिभक्षणे तु शङ्का जनिता निरयाय - इति ज्ञानी अपि लोकानुग्रहेच्छया न तादृक् कुर्यात्, लोकं वा परित्यज्य आसीत् इति स्थण्डिलयागः । अथ लिङ्गे, तत्र न रहस्यमन्त्रैः लिङ्गं प्रतिष्ठापयेत्, विशेषात् व्यक्तम् - इति पूर्वप्रतिष्ठितेषु आवाहनविसर्जनक्रमेण

पूजां कुर्यात् आधारतया । तत्र गुरुदेहं स्वदेहं शक्तिदेहं रहस्यशास्त्रपुस्तकं वीरपात्रं अक्षसूत्रं प्राहरणं बाणीयं मौक्तिकं सौवर्णं पुष्पगन्धद्रव्यादिहृद्यवस्तुकृतं मकुरं वा लिङ्गं अर्चयेत् । तत्र च आधारबलादेव अधिकाधिकमन्त्रसिद्धिः भवति इति पूर्वं पूर्वं प्रधानम्, आधारगुणानुविधायित्वात् च मन्त्राणां तत्र तत्र साध्ये तत्तत्प्रधानम् इति शास्त्रगुरवः । सर्वत्र परमेश्वराभेदाभिमान एव परमः संस्कारः।

Thus contemplating the import of the two verses above in the core of one's heart, one should meditate on the host of deities. Then, showing *mudras,* repeating the *mantra,* and lastly, offering it, follows one after the other. The withdrawal (*visarjanam*) is its identity with consciousness. The main food offering should be eaten by oneself or should be thrown into the water. The creatures born in water had formerly been given initiation by means of eating *caru* (sacred boiled rice). If the *caru* is eaten by a cat, a mouse, or a dog, then, doubt having arisen, it becomes the cause of hell. The knower of the truth, with a desire of showing grace to the world, should not behave contrary to the social order or remain secluded from it. Thus, here ends the worship of the altar.

Next is the instruction regarding the *liṅga*.[230] The *liṅga* should not be installed with the application of sacred *mantras*. This is particularly true for the *vyakta* form of *liṅga*. One should worship *liṅgas* [that are] firmly established, following the order of invocation and withdrawal, because this is the basis of all worship. In this regard, one should worship the body of the teacher, one's own body, the body of the *śakti,* the text in which sacred *mantras* exist, the vessel used by the heroes (*vīrapātra*), a rosary, a weapon (*prāharaṇa*), a *liṅga* collected from Narmadā river (*bāṇaliṅga*), a *liṅga* made of pearl, made of gold, made of flowers, made of charming materials like sandal paste, etc., or a mirror as the *liṅga*.

It is by the force of the substratum (*mūlādhāra*) that the excellence of the attainment of perfection in *mantras* occurs. Hence, prior and posterior to it is the main, as the *mantras* act in concert with the quality of the substratum. Therefore, in accordance with the difference of aim to be attained, that very end is considered

to be the main. This is the view of our teachers. The best of lasting impressions is the conception of one's own identity with the supreme Lord.

अथ पर्वविधिः ।

तत्र सामान्यं, सामान्यसामान्यं, सामान्यविशेषो, विशेषसामान्यं, विशेषो, विशेषविशेषश्च इति षोढा पर्व, - पूरणात् विधेः । तत्र मासि मासि प्रथमं पञ्चमं दिनं सामान्यम्, चतुर्थाष्टमनवमचतुर्दशपञ्चदशानि द्वयोरपि पक्षयोः सामान्यसामान्यम्, अनयोरुभयोरपि राश्योः वक्ष्यमाणतत्तत्तिथ्युचितग्रहनक्षत्रयोगे सामान्यविशेषः, मार्गशीर्षस्य प्रथमरात्रिभागः कृष्णनवम्याम्, पौषस्य तु रात्रिमध्यं कृष्णनवम्याम्, माघस्य रात्रिमध्यं शुक्लपञ्चदश्याम्, फाल्गुनस्य दिनमध्यं शुक्लद्वादश्याम्, चैत्रस्य शुक्लत्रयोदश्याम्, वैशाखस्य कृष्णाष्टम्याम्, ज्यैष्ठस्य कृष्णनवम्याम्, आषाढस्य प्रथमे दिने, श्रावणस्य दिवसपूर्वभागः कृष्णैकादश्याम्, भाद्रपदस्य दिनमध्यं शुक्लषष्ठ्याम्, आश्वयुजस्य शुक्लनवमीदिनम्, कार्तिकस्य प्रथमो रात्रिभागः शुक्लनवम्याम् - इति विशेषपर्व । चित्राचन्द्रौ, मघाजीवौ, तिष्यचन्द्रौ, पूर्वफाल्गुनीबुधौ, श्रवणबुधौ, शतभिषक्चन्द्रौ, मूलादित्यौ, रोहिणीशुक्रौ, विशाखाबृहस्पती, श्रवणचन्द्रौ इति । यदि मार्गशीर्षादिक्रमेण यथासंख्यं भवति आश्वयुजं वर्जयित्वा तदा विशेषविशेषः । अन्यविशेषश्चेत् अन्यपर्वणि तदा तत् - अनुपर्व इत्याहुः । भग्रहयोगे च न वेला प्रधानं - तिथिरेव विशेषलाभात्, अनुयागकालानुवृत्तिस्तु पर्वदिने मुख्या-अनुयागप्राधान्यात् पर्वयागानाम्, अनुयागो मूर्तियागः चक्रयागः इति पर्यायाः । तत्र गुरुः तद्वर्ग्यः ससन्तानः, तत्त्ववित्, कन्या, अन्त्या, वेश्या, अरुणा, तत्त्ववेदिनी वा इति चक्रयागे मुख्यपूज्याः - विशेषात् सामस्त्येन । तत्र मध्ये गुरुः तदावरणक्रमेण गुर्वादिसमय्यन्तं वीरः शक्तिः इति, क्रमेण इत्येवं चक्रस्थित्या वा पङ्क्तिस्थित्या वा आसीत्, ततो गन्धधूपपुष्पादिभिः क्रमेण पूजयेत्, ततः पात्रं सदाशिवरूपं ध्यात्वा शक्त्यमृतध्यातेन आसवेन पूरयित्वा तत्र भोक्तृं शक्तिं शिवतया पूजयित्वा तयैव देवताचक्रतर्पणं कृत्वा नरशक्तिशिवात्मकत्रितयमेलकं ध्यात्वा आवरणावतरणक्रमेण मोक्षभोगप्राधान्यं बहिरन्तश्च तर्पणं कुर्यात्, पुनः प्रतिसंचरणक्रमेण, एवं पूर्णं भ्रमणं चक्रं पुष्णाति । तत्र आधारे विश्वमयं पात्रं स्थापयित्वा देवताचक्रं तर्पयित्वा स्वात्मानं

वन्दितेन तेन तर्पयेत्, पात्राभावे भद्रं वेल्लितशुक्तिः वा, दक्षहस्तेन पात्राकारं भद्रं, द्वाभ्यामुपरिगतदक्षिणाभ्यां निःसन्धीकृताभ्यां वेल्लितशुक्तिः, पतद्भिः बिन्दुभिः वेतालगुह्यकाः संतुष्यन्ति, धारया भैरवः, अत्र प्रवेशो न कस्यचित् देयः, प्रमादात् प्रविष्टस्य विचारं न कुर्यात्, कृत्वा पुनर्द्विगुणं चक्रयागं कुर्यात्, ततोऽवदंशान् भोजनादीन् च अग्रे यथेष्टं विकीर्येत, गुप्तगृहे वा संकेताभिधानवर्जं देवताशब्देन सर्वान् योजयेत्-इति वीरसंकरयागः । ततोऽन्ते दक्षिणाताम्बूल-वस्त्रादिभिः तर्पयेत् - इति प्रधानतमोऽयं मूर्तियागः । अदृष्टमण्डलोऽपि मूर्तियागेन पर्वदिनानि पूजयन् वर्षादेव पुत्रकोक्तं फलमेति, विना सन्ध्यानुष्ठानादिभिः - इति वृद्धानां भोगिनां स्त्रीणां विधिरयम्, शक्तिपाते सति उपदेष्टव्यो गुरुणा ।

The Procedure for (the Celebration of) Festival Days (Parvadinam)[231]

(Those days marked as a) festival day can be divided into general, general-general, general-special, special-general, special, and special-special; this is its sixfold division. This occasion is called a day of festivities (*parva*) because on that day the completion of a procedure (*vidhi*) is celebrated. The first and fifth days of every month are general occasions for festivities. The fourth, eighth, ninth, fourteenth, and fifteenth of both halves of the fortnight are general-general. Both these groups, because of their association with a particular constellation of stars and planets on different lunar days, which will be given later, become a general-special type of festival day (*parvadinam*).

These are the days of special festivities: the first quarter of the ninth lunar night, or the dark fortnight of [the lunar month of] *Mārgaśīrṣa* (November-December); [in the month] of *Pauṣa* (December-January) (the festival occurs at) the dark ninth lunar midnight; the midnight of *Māgha* (January-February) (it is at) the bright lunar fifteenth; at midday [of the month] of *Phālguna* (February-March) [it is at the] bright lunar twelfth; of *Caitra* (March-April), it is at the bright lunar thirteenth; in [the the month of] *Vaiśākha* (April-May) it is the dark eighth of the lunar day; in *Jyaiṣtha* (May-June) it is the dark ninth of the lunar day; [in the

month] of *Āṣāḍha* (June-July) it is the first day; of *Śrāvaṇa* (July-August) it is the previous portion of the day on the dark eleventh; of *Bhādra* (August-September) it is the bright sixth lunar mid-day; of *Aśvina* (September-October) the bright ninth lunar day; of *Kārtika* (October-November) the first portion of the night of the bright ninth. The star *Citrā* is associated with the moon; the star *Māgha* is associated with Jupiter; the star *Tiṣya* is associated with the moon; the star *Pūrvaphālguni* is associated with Mercury; the star *Śravaṇa,* with Mercury; the star *Śatabhiṣa,* with the moon; the star *Mūla,* with the sun; the star *Rohiṇī,* with Venus; the star *Viśakha,* with Jupiter; the star *Śravaṇa,* with the moon. If counting the month *Mārgaśīrṣa* onward, the number of them becomes eleven excluding *Aśvina,* then the *parva* is special-special.

If any special occasion arises on any other festival day, then it is called *anuparva*. If an asterism (a grouping of astronomical objects) of a star and planet occurs, there is no importance [concerning the specific] time of the day, for the *tithi* itself is the bestower of auspiciousness. The main feature of performing rituals during festival days is the continuity of the performance of the ritual called. The rituals performed on the festival days should be given dominance to *anuyāga*. The words *mūrtiyāga* and *cakrayāga* are its synonyms.[232]

In this ritual, the teacher, his relations along with their sons, a knower of the truth, a daughter, an outcast woman, a prostitute, a woman who is having her monthly period (*aruṇā*), and a woman who knows the truth should primarily be worshipped in *cakrayāga*. They should be worshipped individually and as a group. There, the teacher occupies the seat in the center, and circling him, either in a circle or in a row, beginning with the teacher and ending with the disciples, following the order of *vīra* and *śakti*. Then, they should be worshipped individually with sandalwood paste, incense, flowers, etc. Then, the vessel should be contemplated as Sadaśiva, and, filling it with wine, it should be meditated upon as the nectar of Śakti. Then, it should be worshipped as

Śiva, its enjoying power, and by her [the agent of enjoyment], the host of deities should be propitiated. Then, meditating on it as a unity of the triad, composed of the object (*nara*), the instrument (*śakti*), and the supreme subject (Śiva), one should propitiate it in order to remove the layers of coverings (*āvaraṇa*). One should propitiate externally and internally in order to attain both enjoyment and liberation. Then, the propitiation should be done in the reverse order. Thus, the complete circular movement nourishes and accomplishes the fullness of *cakra*. The vessel, in the form of the universe, should be placed on the base and then, from it, first propitiating the host of the deities, one should propitiate oneself with it. In the absence of the vessel one should shape the palm of his right hand in the shape of vessel (*bhadra*), and placing the palm of the right hand over the left one in such a way that no gaps are present. This is called *vellitaśukti*. By the falling of the drops of wine, the *vetāla* and *guhyaka* become pleased, and by the flow of it Bhairava is pleased.

No person should be given entry into the place of worship. If, by mistake, [some person] enters there, one should not become doubtful. If one does become doubtful, then he should perform the circular ritual twice. After this, fried and pungent food should be placed abundantly before or inside the sacred house, not known to common people, and everybody should be made to unite and be named with term 'deity' (*devata*), excluding his personal name. This is the description of *vīrasaṁkarayāga*. Then finally they [the teacher, etc.] should be propitiated with offerings of food, betel, clothes, etc. This is the principle of *mūrtiyāga*.

Even a person who has never seen the *maṇḍala,* by worshipping during the days of the festivals (*parvadinam*) with the *murtiyāga* ritual, obtains within a year the result of *putraka* initiation, without performing *sandhyā* and other rituals. This is the procedure for the elderly, those inclined to worldly enjoyment, and women. The teacher should give this kind of instruction only when the descent of grace occurs.

अथ पवित्रकविधिः । स च श्रीरत्नमालात्रिशिरोमतश्रीसिद्धामतादौ विधिपूर्वकः पारमेश्वराज्ञापूरकश्च, उक्तं चैतत् श्रीतन्त्रालोके 'विना पवित्रकेण सर्वं निष्फलम् ।' इति । तत्र आषाढशुक्लात् कुलपूर्णिमादिनान्तं कार्यं पवित्रकम्, तत्र कार्तिककृष्णपञ्चदशीकुलचक्रं नित्याचक्रं पूरयति इति श्रीनित्यातन्त्रविदः । माघशुक्लपञ्चदशी इति श्रीभैरवकुलोर्मिविदः । दक्षिणायनान्तपञ्चदशी इति श्रीतन्त्रसद्भावविदः । तत्र विभवेन देवं पूजयित्वा आहुत्या तर्पयित्वा पवित्रकं दद्यात्, सौवर्णमुक्तारत्नविरचितात् प्रभृति पटसूत्रकार्पासकुशगर्भान्तमपि कुर्यात् । तच्च तत्त्वसंख्यग्रन्थिकं पदकलाभुवनवर्णमन्त्रसंख्याग्रन्थि च जान्वन्तमेकं, नाभ्यन्तमपरं, कण्ठान्तमन्यत्, शिरसि अन्यत्-इति चत्वारि पवित्रकाणि देवाय गुरवे च समस्ताध्वपरिपूर्णतद्रूपभावनेन दद्यात्, शेषेभ्य एकम् इति । ततो महोत्सवः कार्यः, चातुर्मास्यं सप्तदिनं त्रिदिनं च इति मुख्यान्वापत्कल्पाः, सति विभवे मासि मासि पवित्रकम्, अथवा चतुर्षु मासेषु, अथ वा सकृत्, तदकरणे प्रायश्चित्तं जपेत्, ज्ञानी अपि संभवद्वित्तोऽपि अकरणे प्रत्यवैति लोभोपहितज्ञानाकरणे ज्ञाननिन्दापत्तेः ।

'यदा प्राप्यापि विज्ञानं दूषितं परमशशासनं तदा प्रायश्चित्ती ।' इति वचनात् ।इत्येष पवित्रकविधिः ।

The Procedure Called Pavitraka,[233] *the Offering of the Sacred Thread*

The ritual 'offering of the sacred thread' (*pavitraka*) is the fulfillment of the command of the Lord preceded by an injunction such as given in the *Śrīratnamālā,* the *Triśiromata,* and the *Śrīsiddhāmata*. As it is said in the *Śrī Tantrāloka:* "Without the 'offering of the sacred thread' (*pavitraka*), everything is fruitless." Therefore, from the beginning of the lunar bright fortnight of the month of *Āṣāḍha* until the end of *kularpūrṇimā,* the full-moon night of *māgha,* this offering of the *pavitraka* is to be performed. In connection with it, on the fifteenth day of the dark night of *Kārtika, kulacakra* and *nityācakra* are to be performed. This is the opinion of the knowers of the *Nityā Tantra*. However, according to the knowers of the *Bhairava Kulormi Tantra,* the *pavitraka* should be performed on the bright fifteenth night of *māgha,* while

according to the knowers of the *Tantra Sadbhāva,* it should be performed on the last fifteenth night of the southern movement of the sun, that is, the winter solstice (*dakṣiṇāyana*).

During that period, one should worship the Lord according to one's financial capabilities, and performing oblations into the fire, and then propitiating him, he should offer the *pavitraka*. The garland for the *pavitraka* may be made either of gold, pearl, or silk thread, cotton thread, or *kuśa* grass. It may contain knots representing the thirty-six principles (*tattvas*). One garland should be made containing the number of knots of *pada, kalā, bhuvana, varṇa,* and *mantra* which reaches to the end of the knee. Another one should be made to reach to the end of the navel, another to reach the throat, and another should be on the head. Thus four *pavitrakas* should be offered to the deity and to the teacher, while meditating for the purpose of the fulfillment of the entire path. One should be given to the remaining members of the group also. After completing the offering of *pavitraka,* one should have a great festival. One should perform the *pavitraka* for either seven or three days at the end of the four-month period (between mid-July and mid-October), or once when there is a state of emergency (an unfortunate event). If one is wealthy, he should perform the *pavitraka* every month; otherwise, during the period of four months as described above, or once. If one is unable to perform the *pavitraka,* he should repeat his *mantra* as atonement. A person who is endowed with right knowledge and possesses riches, but refrains from the *pavitraka,* incurs a sin. Being polluted with greed, although learned, and abstaining from the *pavitraka* (he) disgraces knowledge. According to the following statement:

> One who corrupts the decrees of the Lord after obtaining right knowledge must perform atonement.

This is the description of the procedure of the *pavitraka:*

ज्ञानलाभादौ लौकिकोत्सवान्तेऽपि सर्वत्र संविदुल्लासाधिक्यं देवताचक्रसंनिधिः विशेषतो भवति, इति तथाविधाधिक्यपर्यालोचनया तथाविधमेव विशेषमनुयागादौ कुर्यात् ।

On the day of receiving knowledge, and also at the end of worldly festivals, the upsurge of consciousness becomes exceedingly great. Therefore, the nearness of the host of deities becomes particularly great. Hence, considering the occurrence of such upsurge of consciousness, one should perform a specific additional form of the *anuyāga*, etc.

अथ व्याख्याविधिः ।

सर्वशास्त्रसंपूर्णं गुरुं व्याख्यार्थम् अभ्यर्थयेत्, सोऽपि स्वशिष्याय परशिष्यायापि वा समुचितसंस्कारोचितं शास्त्रं व्याचक्षीत, अधरशासनस्थायापि करुणावशात् ईश्वरेच्छावैचित्र्यो-द्भावितशक्तिपातसंभावनाभावितहृदयो व्याचक्षीत-मर्मपदेशवर्जम् । तत्र निम्नासनस्थितेभ्यः तत्परेभ्यो नियमितवाङ्मनःकायेभ्यो व्याख्या क्रियमाणा फलवती भवति, प्रथमं गन्धादिलिप्तायां भुवि उल्लिख्य संकल्प्य वा पद्माधारं चतुरश्रं पद्मत्रयं पद्ममध्ये वागीशीं वामदक्षिणयोः गणपतिगुरू च पूजयेत्, आधारपद्मे व्याख्येयकल्पदेवताम् । ततः सामान्यार्घपात्रयोगेन चक्रं तर्पयेत्, ततो व्याचक्षीत सूत्रवाक्यपटलग्रन्थम्, पूर्वापराविरुद्धं कुर्वन् तन्त्रावृत्तिप्रसङ्गसमुच्चय-विकल्पादिशास्त्रन्यायौचित्येन पूर्वं पक्षं सम्यक् घटयित्वा सम्यक् च दूषयन् साध्यं साधयन् तात्पर्यवृत्तिं प्रदर्शयन् पटलान्तं व्याचक्षीत नाधिकम्, तत्रापि वस्त्वन्ते वस्त्वन्ते तर्पणं पूजनम् इति यावद्व्याख्यासमाप्तिः । ततोऽपि पूजयित्वा विद्यापीठं विसर्ज्य उपलिप्य अगाधे तत् क्षेपयेत् ।

इति व्याख्याविधिः ।

The Procedure to Be Followed During the Exposition of the Sacred Text[234]

One should worship the teacher, who is fully endowed with knowledge regarding all sacred texts, and who should be cordially invited to expound the sacred texts.[235] The teacher should explain the text to his disciples, or to the disciples of others, according to their mental development and aptitude. The teacher should explain the text, even to a person who is established in the lower doctrines,

out of compassion, while his heart is well-disposed with devotional feelings toward the descent of grace caused by the diversity of the will belonging to the supreme Lord. However, the teacher should exclude the delicate points of secrets.

As regards the exposition, it is prescribed that the recipient should be seated on a lower seat than the teacher, and the recipient should eagerly await receiving the knowledge, having also regulated his speech, mind, and limbs. Only then does the teaching become fruitful.

At first the ground should be smeared with the sandalwood paste on which a square should be drawn or imagined. That should be the base of the lotus; above it, three lotuses should be drawn. On the middle lotus, the goddess of speech (Vāgīśī), and to the left and to the right Gaṇapati and the *guru* should be worshipped. On the base lotus, the deity supervising [prevailing over] the subject explained [in the sacred text] should be worshipped. Then, one should propitiate the sacred diagram, offering from a water vessel. This being completed, the teacher should expound the text containing *sūtras,* sentences, and the section. The exposition should be uniform throughout, without contradicting earlier [statements] by later statements. The teacher should present the view of the opponent first, and should make use of 'principles of centralization' (*tantra*), 'repetition' (*āvṛtti*), 'extended application' (*prasaṁga*), 'figure of speech' (*samuccaya*), and 'admission of an alternative' (*vikalpa*), which are accepted as logical and proper for the presentation of the text. He should represent properly the viewpoint of the opponent first, and then by refuting it, he should arrive at the object aimed at by the ascertainment of the meaning of the exposition. He should expound the whole of the section, but not more. Throughout the exposition, at the end of each subject, propitiation and worship of the deity should continue until the end of the exposition. Then they should worship the seat of learning, and performing the ritual for withdrawal, the place should be smeared and all the material used should be thrown into deep water.

This completes the procedure of the 'exposition of the sacred texts.'

अथसमयनिष्कृतिः ।

यद्यपि तत्त्वज्ञाननिष्ठस्य प्रायश्चित्तादि न किंचित् तथापि चर्यामात्रादेव मोक्षभागिनः, तान् अनुग्रहीतुम् आचारवर्तनीं दर्शयेत् । अतत्त्वज्ञानी तु चर्यैकायत्तज्ञोगमोक्षः समयोल्लङ्घने कृते प्रायश्चित्तम् अकुर्वन् वर्षशतं क्रव्यादो भवतीति - इति प्रायश्चित्तविधिः वक्तव्यः, तत्र स्त्रीवधे प्रायश्चित्तं नास्ति, अन्यत्र तु बलाबलं ज्ञात्वा अखण्डां भगवतीं मालिनीं एकबारात् प्रभृति त्रिलक्षान्तम् आवर्तयेत् यावत् शङ्काविच्युतिः भवति, तदन्ते विशेषपूजा, तत्रापि चक्रयागः, स हि सर्वत्र शेषभूतः ।

इति समयनिष्कृतिः ।

Freedom from Conventional (Samaya) *Duties*

Although a person steadily established in knowledge does not require the performance of any rite such as atonement, etc., he does have the responsibility of showing the right path of conduct to those who conceive that only by performing rituals will they attain *mokṣa*. However, a person who is not a knower of the truth, and whose attainment of *mokṣa* and *bhoga* are thoroughly dependent on the performance of ritual, transgresses the conventional rules (*samaya*) by not performing atonement, and [because of this] undergoes suffering for one hundred years and becomes an eater of corpses (*piśaca*). Therefore, the procedure of the rite of atonement should be explained. In regard to such person, there is no atonement for killing a woman. Regarding other forms of sin, considering the seriousness of the sin, one should repeat, without interruption, goddess *malīnī* once or three hundred thousand times. This he should continue until he becomes free from doubt; that is, until the feeling of guilt is gone. Then, at the end, the special worship should be performed; and even on that occasion, *cakrayāga* should be performed. *Cakrayāga* is essentially performed everywhere as the last ritual.

This is the procedure for the release from convention (*samaya*).

अथ गुरुपूजाविधिः ।

सर्वयागान्तेषु उपसंहृते यागे अपरेद्युः गुरुपूजां कुर्यात्, पूर्वं हि स विध्यङ्गतया तोषितो न तु प्राधान्येन, इति तां प्राधान्येन अकुर्वन् अधिकारबन्धेन बद्धो भवति-इति तां सर्वथा चरेत्। तत्र स्वास्तिकं मण्डलं कृत्वा तत्र सौवर्णं पीठ्ं दत्त्वा तत्र समस्तमध्वानं पूजयित्वा तत्पीठ्ं तेन अधिष्ठाप्य तस्मै पूजां कृत्वा तर्पणं भोजनं दक्षिणाम् आत्मानम् इति निवेद्य नैवेद्योच्छिष्टं प्राथ्य वन्दित्वा स्वयं प्राश्य चक्रपूजां कुर्यात् ।

इति गुरुपूजाविधिः ।

नित्यं नैमित्तिकं कर्म कुर्वञ्शाङ्च्यविवर्जितः ।
विनापि ज्ञानयोगाभ्यां चर्यामात्रेण मुच्यते ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे शेषवर्तनप्रकाशनं नाम विंशमाह्निकम् ।।२०।।

The Procedure for the Worship of the Spiritual Teacher (Guru)[236]

After all the *pūjās* are completed, and upon the day following the completion of the *cakrayāga,* one should then perform *gurupūjā*. Previously, the *guru* has been worshipped as ancillary to the rites, but now he should be worshipped as the main object of worship. However, the worship of the teacher not being performed as the principal object of worship, one remains bound by the bond of operating the functional rite [one is bound by his own entitlement performing it]. Therefore, the *gurupūjā* should be performed in every respect.

One should first draw the sacred diagram named *svāstika,* and should offer a golden seat there. After this, worshipping all the paths in it, the teacher should be seated upon it, and worshipping him, one should propitiate him with offering of water, food, and money. Then, surrendering oneself to him, one offers praise for the remains of his food, and [after] consuming it, he then pros-

trates before the teacher in obeisance, and then should perform *cakrapūjā*.

This is the procedure related to the worship of a teacher:

> The person who performs the indispensable (*nitya*) and occasional observances (*naimittika*), etc., showing no misery, attains liberation only by the practice of rituals, without having knowledge of the truth, or taking recourse to *yoga*.

अथैकविंशमाह्निकम् ।

एवं समस्तं नित्यं नैमित्तिकं कर्म निरूपितम् । अधुना अस्यैव आगमस्य प्रामाण्यम् उच्यते । तत्र संविन्मात्रमये विश्वस्मिन् संविदि च विमर्शात्मिकायां, विमर्शस्य च शब्दानात्मकतायां सिद्धायां, सकलजगन्निष्ठवस्तुनः तद्गतस्य च कर्मफलसंबन्धवैचित्र्यस्य यत् विमर्शनं तदेव शास्त्रम् - इति परमेश्वरस्वभावाभिन्न एव समस्तः शास्त्रसंदर्भो वस्तुत एकफलप्रापकः एकाधिकार्युद्देशेनैव, तत्र तु परमेश्वरनियतिशक्तिमहिम्नैव भाग भागे रूढिः लोकानाम् इति । केचित् मायोचितभेदपरामर्शात्मनि वेदागमादिशास्त्रे रूढाः, अन्ये तथाविध एव मोक्षाभिमानेन सांख्यवैष्णवशास्त्रादौ, परे तु विविक्तशिवस्वभावामर्शनसारे शैवसिद्धान्तादौ, अन्ये सर्वमयपरमेश्वरतामर्शनसारे मतङ्गादिशास्त्रे, केचित् तु विरलविरलाः समस्ता-वच्छेदबन्ध्यस्वातन्त्र्यानन्दपरमार्थसंविन्मयपरमेश्वरस्वरूपामर्शनात्मनि श्रीत्रिकशास्त्रक्रमे, केचित् तु पूर्वपूर्वत्यागक्रमेण लङ्घनेन वा - इत्येवम् एकफलसिद्धिः एकस्मादेव आगमात् ।

Chapter Twenty-One

Thus, all the rituals of the indispensable (*nitya*) and occasional observances (*naimittika*) have been described. Next, the evidence of this *āgama*[237] will be elaborated. This universe is composed solely of consciousness, which abides in a consciousness characterized by reflective awareness (*vimarśa*), which has been ascertained to be its inner verbalization or articulation (*śabdana*).[238] *Śāstra,* the sacred text, is of the nature of reflective awareness

manifesting itself in the form of all substances existing in this universe, along with the diversity of the relations of deeds and their results. Therefore, the entire corpus of sacred texts is not different from the very nature of the Lord. In reality, it is the giver of one fruit, but because of the regulating power (*niyati*) of the Lord, people are strongly attached to its various divisions for the fulfillment of more than one purpose. Some are strongly inclined to the Vedas, having the characteristic cognition of duality born of *māyā*. Others who are also like them are strongly attached to Sāṁkhya and Vaiṣṇava doctrines with erroneous notions concerning liberation. Still others are attached to Śaiva Siddhānta, etc., which is, in essence, the reflective consciousness of the nature of transcendent Śiva. Others are attached to the *Mataṁga āgamas,* etc., which is characterized by the reflective consciousness of immanent Śiva. But some, the rarest of the rare, are deeply attached to the doctrines of the Trika school,[239] characterized by the reflective consciousness of the nature of the great Lord, free from all limitations, whose highest essence is freedom and bliss, and who is composed of pure consciousness. Yet others, also forsaking the former, and also the latter, either leaving it or transcending it, thus attain the accomplishment of a single purpose by following only one *āgama*.

भेदवादेऽपि समस्तागमानाम् एकेश्वरकार्यत्वेऽपि प्रामाण्यं तावत् अवस्थितम्, प्रामाण्यनिबन्धनस्य एकदेशसंवादस्य अविगीततायाः अनिदन्ताप्रवृत्तेश्च तुल्यत्वात्, परस्परबाधो विषयभेदात् अकिंचित्करः । ब्रह्महननतन्निषेधवत् संस्कारभेदः संस्कारातिशयः तदभावे क्वचित् अनधिकृतत्वम् इति समानम् - आश्रमभेदवत्, फलोत्कर्षाच्च उत्कर्षः - तत्रैव उपनिषद्भागवत्, भिन्नकर्तृकत्वेऽपि सर्वसर्वज्ञकृतत्वमत्र संभाव्यते - तदुक्ततद तिरिक्तयुक्तार्थयोगात्, नित्यत्वेऽपि आगमानां प्रसिद्धिः तावत् अवश्योपगम्या - अन्वयव्यतिरेकाध्यक्षादीनां तत्प्रामाण्यस्य तन्मूलत्वात्, 'सत्यं रजतं पश्यामि' इति हि सौवर्णिकादिपरप्रसिद्ध्यैव, प्रसिद्धिरेव आगमः सा काचित् दृष्टफला 'बुभुक्षितो भुङ्क्ते' इति बालस्य प्रसिद्धित एव तत्र तत्र प्रवृत्तिः

नान्वयव्यतिरेकाभ्यां - तदा तयोः अभावात्, यौवनावस्थायां तद्भावोऽपि अकिंचित्करः, प्रसिद्धिं तु मूलीकृत्य सोऽस्तु कस्मैचित् कार्याय, काचित् ऐक्यपर्यवसायिनी, सा च प्रत्येकम् अनेकविधा - इत्येवं बहुतरप्रसिद्धिपूर्णे जगति यो यादृशो भविष्यन् सा तादृशीमेव प्रसिद्धिं बलादेव त्हृदयपर्ववसायिनीम् अभिमन्यते - इति रिक्तस्य जन्तोः अतिरिक्ता वाचोयुक्तिः, तासां कांचन प्रसिद्धिं प्रमाणीकुर्वता अभ्युपगन्तव्यमेव आगमप्रामाण्यम , इति स आगम आश्रयणीयो यत्र उत्कृष्टं फलम्, इत्यलमन्येन ।

संवित्प्रकाशपरमार्थतया यथैव
भात्यामृशत्यपि तथेति विवेचयन्तः।
सन्तः समस्तमयचित्प्रतिभाविमर्श-
सारं समाश्रयत शास्त्रमनुत्तरात्म ।।

इति श्रीमदभिनवगुप्ताचार्यविरचिते तन्त्रसारे आगमप्रामाण्यप्रकाशनं नाम एकविंशमाह्निकम्।।२१।।

Even in dualistic doctrines, it is accepted that all the *āgamas,* being the creation of one Lord, are considered to be authoritative. Depending on the validity, in one place non-contradictory harmony regarding truth with harmony occurs, and as a result one is inclined to some activity; while thinking that it is not so, one becomes disinclined. Therefore, they are similar. Mutual opposition with a difference of subject matter is of no account. Killing a *brahmaṇa* and the prohibition of it are like the difference between purity and excellence of the soul. In the absence of *saṁskāra,* one fails to earn the right to follow the code of conduct.

Therefore, the argument is the same for both, like a difference of *āśramas*. It is said that the excellence of any action is determined by the excellence of its fruit, like the Upaniṣadic portion of the Vedas.[240]

If we admit that all the sacred texts (*śāstras*) were created by different authors, even then we may suppose that all the *śāstras* were created by omniscient authors. This is because the *āgamas* are associated with the concepts explained by omniscient authors,

as well as other relevant matters. If the eternality of *āgama* be supposed, even then the logical arguments, i.e., *anvaya* and *vyatireka,* perception, etc., as well as their validity, are grounded in tradition (*prasiddhi*).[241] A notion such as "I see real silver" depends on somebody else's knowledge, as in this case on a goldsmith's knowledge.

Therefore, the tradition (*prasiddhi*) is *āgama*. To some, it gives a perceptible result, as, for example, one who is hungry eats. A child becomes engaged with each individual object only because of being impelled by *prasiddhi,* and not by the logical connection of cause and effect, and its negation. At that age, there is an absence of logic, etc. Furthermore, at that age, its presence is of little use. Inference of the logical connection of cause and effect, and its negation, taking recourse to *prasiddhi,* are required for the accomplishment of some action. Some *prasiddhis* are the givers of unseen results, such as emancipation after death, dissolution in *prakṛti,* and emancipation of the soul. Other *prasiddhis* bestow similarity with Śiva, while others terminate in the oneness [with Śiva]. These seen and unseen results are again manifold. Therefore, in this world full of different traditions (*prasiddhis*), whatever state a person will have in the future, he selects that kind of *prasiddhi* and is forced to accept it as something highly desirable (or undesirable). For this reason, what would be the purpose of verbal argument in regard to a person who is quite empty? From among those *prasiddhis,* one should be taken as valid, and the validity of that *āgama* should be accepted. Therefore, a person should take recourse to whichever *āgama* grants excellent results. What could be the purpose of further arguments?

> As the wise person considers the light of the consciousness shining as supreme reality, in the same way, he is aware of self-consciousness. Therefore, one should take recourse to that holy text which is the essence of the intuitive light of reflective consciousness characterized by the all-inclusiveness of *anuttara*.

A person exists in the behavior devised by his own conviction of common usage, but only becomes free from doubts when he becomes the supreme Lord, after attaining steadiness in the highest *prasiddhi*, the transcendent.

अथद्वाविंशमाह्निकम् ।।

अथसमस्ता इयम् उपासा समुन्मिषत्तादृशदृढवासनारूढान् अधिकारिणः प्रति श्रीमत्कौलिकप्रक्रियया निरूप्यते, तत्र उक्तं योगसंचारादौ

'आनन्दं ब्रह्म तद्देहे त्रिधौष्ट्यान्त्यव्यवस्थितम् ।
अब्रह्मचारिणस्तस्य त्यागादानन्दवर्जिताः ।।
आनन्दकृत्रिमाहारवर्जं चक्रस्य यांजकाः ।
द्वयेऽपि नरके घोरे तस्मादेनां स्थितिं भजेत् ।।'

तदनया स्थित्या कुलयागः, सच षोढा - बाह्ये शक्तौ स्वदेहे यामले प्राणे संविदि च इति। तत्र च उत्तर उत्तर उत्कृष्टः, पूर्वः पूर्वस्तद्व्युच्यर्थम् । सिद्धिकामस्य द्वितीयतुर्यपञ्चमाः सर्वथा निर्वर्त्याः षष्ठस्तु मुमुक्षोः मुख्यः, तस्यापि द्वितीयाद्या नैमित्तिके यथासंम्भवम् अनुष्ठेया एव विधिपूरणार्थं च । तत्र बाह्यं स्थण्डिलम्, आनन्दपूर्णं वीरपात्रं, अरुणः पटः, पूर्वोक्तमपि वा लिङ्गादि। तत्र स्नानादिव र्तव्यानपेक्षयैव पूर्णानन्दविश्रान्त्यैव लब्धशुद्धिः प्रथमं प्राणसंविद्देहैकीभावं भावयित्वा संविदश्च परमशिवरूपत्वात् सप्तविंशतिवारं मन्त्रम् उच्चार्य मूर्ध-वक्र-त्हृद्गुह्य-मूर्तिषु अनुलोमविलोमाभ्यां विश्वाध्वपरिपूर्णता परमेश्वरे अपरत्वे परापरत्वे परत्वेऽपि च । तथाहि - माया-पुं-प्रकृति-गुण-धी-प्रभृति धरान्तं सप्तविंशतितत्त्वानि - कलादीनां तत्रैव अन्तर्भावात्, विद्याशक्तावपि परापरत्वे ब्रह्मपञ्चकस्य सद्यस्त्वाजातत्वभवोद्भवत्वादीनां धर्माणां सप्तविंशतिरूपत्वमेव उक्तं श्रीमल्लकुलेशादिपादैः । परत्वेऽपि पञ्चशक्तिः हि परमेश्वरः, प्रतिशक्ति च पञ्चरूपता, एवं पञ्चविंशतिः शक्तयः, ताश्च अन्योन्यम् अनुद्भिन्नविभागा - इत्येवं सप्तविंशतिरूपया व्याप्त्या संविदग्नेः शिखां बुद्धिप्राणरूपां सकृदुच्चारमात्रेणैव बद्धां कुर्यात् - येन परमशिव एव प्रतिबद्धा तद्व्यतिरिक्तं न किंचिदभिधावति, तथाविधबुद्ध्यधिष्ठितकरणचक्रानुवेधेन पुरोवर्तिना यागद्रव्यगृहदिगाधारा दीनपि तन्मयीभूतान् कुर्यात्, ततोऽर्घमात्रमपि शिखाबन्धव्याप्त्यैव पूरयेत्

पूजयेच्च, तद्विप्रुड्भिः स्थण्डिलान्यपि तद्रसेन वामानामाङ्गुष्ठयोगात् देहचक्रेषु मन्त्रचक्रं पूजयेत् तर्पयेत् च, ततः प्राणान्तः, ततः स्थण्डिले त्रिशूलात्मकं शक्तित्रयान्तमासनं कल्पयेत्, मायान्तं हि सार्णे औकारे च शक्तित्रयान्तं तदुपरि याज्या विमर्शरूपा शक्तिः - इत्येवं सकृदुच्चारेणैव आधाराधेयन्यासं कृत्वा तत्रैव आधेयभूतायामपि संविदि विश्वं पश्येत्, तदपि च संविन्मयम् - इत्येवं विश्वस्य संविदा तेन च तस्याः संपुटीभावो भवति, संविद उदितं तत्रैव पर्यवसितं यतो विश्वं, वेद्याच्च संवित् उदेति तत्रैव च विश्राम्यति - इति एतावत्त्वं संवित्तत्त्वं संपुटीभावद्वयात् लभ्यते । तदुक्तम्

'सृष्टिं तु संपुटीकृत्य ....।'

इति । ततो गन्धधूपासवकुसुमादीन् आत्मप्रह्वीभावान्तान् अर्पयित्वा स्वविश्रान्त्या जप्त्वा उपसंहृत्य जले निक्षिपेत् इति बाह्ययागः ।

Chapter Twenty-Two

The entire worship of this character is now going to be ascertained according to the Kaula method. This is meant for those who have attained the proper confidence and in whom the engrained desire for Kula *yāga* is going to develop. Therefore, in texts such as the *Yogasaṁcāra,* etc., it has been stated:

> Bliss is Brahman which abides in the body. That bliss is established in a threefold way in the last syllable under *pa-varga* that is the labials. The person who is not a *brahmacārin* and abstains from the procedure of following the three *ma-kāras* (that is the ritual involving the three forbidden elements) is bereft of bliss. Bliss being bereft of wine, etc., and those who, forsaking it, engage themselves in worshipping in the *cakra* in both ways are cooked in a dreadful hell. Therefore, one should follow the prescribed procedure.

The Kula form of ritual is to be performed in the following way. The ritual is sixfold: external, in the *śakti,* in one's own body, in the union of the two, in the vital air, and in consciousness.

Among the six, each latter is more excellent than the former, but the performance of each former one is based on one's sweet will. One who is desirous of attaining enjoyment should select the second, fourth, and fifth; but the sixth is the principal ritual for the one who is desirous of liberation. Even this kind of person should perform the rituals beginning from the second, as far as is possible, during the occasional observances, for in that way the precept is fulfilled.

Now, in regard to performance of the external ritual, there is the altar; the vessel full of wine, called the vessel of the *vīra;* the red cloth; and the Śiva *liṅga,* which was described earlier. In this ritual, without taking recourse to [the ritual] bath, etc., one attains purity by simply taking repose in the perfect blissful state. Then, while meditating on the oneness of the vital energy, consciousness, and the body, and [with the awareness that this] consciousness is identical with great Lord, one should repeat the *mantra* twenty-seven times. Then, one should place the *mantra* (*nyāsa*) on the top of the head, the face, the heart, the secret part, and the *mūrtis,* first in the natural order, and then in reverse. In this way the fullness of identity with the great Lord in his *āparā, parāparā,* and *parā* forms is attained.

The number of principles (*tattvas*) from *māyā, puruṣa, guṇa, buddhi,* to earth principle is twenty-seven. The principles *kalā,* etc., are included in it. The *vidyāśaktis* possess the nature of the higher-cum-lower aspects. The five Brahmas (Brahmā, Viṣṇu, Rudra, Īśvara, and Sadāśiva), Sadyājāta, Bhavodbhavatva, and the others have twenty-seven aspects. This has been explained by the venerable, glorious Lakuleśa as well as others.

The great Lord (Parameśvara) possesses five *śaktis,* even in its highest aspect, and each of these *śaktis* possesses five aspects. Thus, the number of *śaktis* is twenty-five. When these *śaktis* are not shining distinctly as differentiated from each other, they are then said to be one; that is, a non-differentiated point (*anudbhinnavibhāgā*). With the pervasiveness of the twenty-seven, she should be meditated on as the flame of consciousness. It repre-

sents the intellect and the vital energy, and it should be tied into the sacred hair on the head (*śikhā*) while uttering the *mantra* once. It should be thought of as being bound so securely with great Lord that nothing extraneous can approach it. Then, all the articles for the ritual, the place of worship, and the guardian deities of the quarters, which are in front of him, should all be conceived as being of his essence because they have been permeated by the whole group of instruments of knowledge dominated by that sort of intellect [related to the supreme Lord].

Then, the vessel for the offering should be filled with the pervasive thought of tying of the sacred hair on the head and should be worshipped. The altars also are to be worshipped by a few drops of the liquid uniting the tip of the thumb and the fourth finger. One should worship the host of *mantras* located in the *cakras* of the body, and should offer oblations to them. The worshipper should perform this ritual in the vital energy.

Then, on the altar one should draw a seat with the character of the trident ending in three *śaktis* representing Parā, Parāparā, and Āparā. All the principles from earth to the end of *māyā* are included in the syllable "*sa,*" and the syllable "*au*" is to be conceived as the seat of three *śaktis*. In the syllable "*sa,*" all the principles ending in *māyā,* and in "*au,*" the threefold *śaktis* are to be worshipped and [over there] the *śakti* with the characteristic of reflective consciousness (*vimarśarūpa śakti*) should be worshipped. Thus, uttering the *mantra* (*sauḥ*) once, the placement of it as the base (*ādhāra*) and the one to be placed over it (*ādheya*) should be done. Then, in the consciousness, which is indeed *ādheya,* one should conceive this universe in it, which is also composed of consciousness. Thus, this universe is enclosed by means of consciousness, and by this universe consciousness comes into being, because this universe has appeared from consciousness and terminates in it. From the knowable objects, consciousness arises and gets its rest therein. The reality of the nature of consciousness is arrived at only by means of mutual activity of enclosure (coitus). Therefore, it has been stated "enclosing all the syllables."

Then, one should offer sandal paste, incense, wine, flowers, and so on, as long as one does not become completely absorbed in the supreme. Then gaining repose in one's own Self, one should then throw everything into the water.

This is the procedure of the external form of ritual.

अथ शक्तौ, तत्र अन्योन्यं शक्तितालासावीराणाम् - उभयेषाम् उभयात्मकत्वेन प्रोल्लासप्रारम्भसृष्ट्यन्तशिवशक्तिप्रबोधे परस्परं व्यापारात्, परमेशनियत्या च शुद्धरूपतया तत्र प्राधान्यम्, एतेन च विशिष्टचक्रस्यापि शक्तित्वं व्याख्यातम्, तत्र शिखाबन्धव्याप्त्यैव पूजनं शक्तित्रयान्तमासनं कोणत्रये मध्ये विसर्गशक्तिः इति तु व्याप्तौ विशेषः। एवं स्वदेहे तत्रैव चक्रे ततो ब्रह्मरन्ध्राद्यनुचक्रेषु।

The Procedure in the Śakti (Ritual)

The pair is mutually eager to have the nature of the other. Śakti likes to have the nature of the *vīra,* and *vīra* that of *śakti*. As both are of the nature of both, it is shining at the beginning and ending in *sṛṣṭi* (coitus), essential for awakening the nature of Śiva and Śakti in both, which is the function of both. By means of the restraining power of the Lord, the predominant nature is normally present in both. This explains the specific center, that is, the secret parts, which are also designated to be conceived as *śakti*. Then, it is worshipped by means of the pervasive thought of *śikhābandha;* that is, the tying of the tuft of the hair on the head. *Visarga śakti* is to be conceived in the seat ending with three *śaktis,* in three corners, and in the center. This is the specific feature of the concept of pervasion. The same procedure is to be done on the specific limb of one's body, in that very *cakra;* then it is done in the *brahmarandhra* and in other minor centers.

अथ यामले शक्तेर्लक्षणमेतत्
तद्वदभेदस्ततोऽनपेक्ष्य वयः।
जात्यादींश्चासङ्गात् लोकेतरयुगलजं हि तादात्म्यम्॥
कार्यहेतुसहोत्थत्वात्त्रैधं साक्षादथान्यथा।

क्लृप्तावतो मिथोऽभ्यर्च्या तर्प्यानन्दान्तिकत्वतः ।।
चक्रमर्चेत्तदौचित्यादनुचक्रं तथा नुगम् ।
बहिः पुष्पादिनान्तश्च गन्धभुक्त्यासवादिभिः ।।
एवमानन्दसन्दोहिततत्च्चेष्टोच्छलत्स्थितिः ।
अनुचक्रगणश्चक्रतादात्म्यादभिलीयते ।।
निजनिजभोगाभोग - प्रविकासमयस्वरूपपरिमर्शे ।
क्रमशोऽनुचक्रदेव्यः संविच्चक्रं हि मध्यमं यान्ति ।।
अनुचक्रदेवतात्मक- मरीचिगणपूरणाधिगतवीर्यम् ।
तच्छक्तितद्वदात्मक- मन्यान्यसमुन्मुखं ।।
प्रवेशसंस्पन्दताजसंक्षोभम् ।
क्षुभ्नात्यनुचक्राण्यपि
तानि तदा तन्मयानि न पृथक्तु ।।
इत्थं यामलमेतद् गलितभिदासंकथं यदैव तदा ।
क्रमतारतम्ययोगात् सैव हि संविद्विसर्गसंघट्टः ।।
तद्ध्रुवधामानुत्तर - मुभयात्मकजगदुदारमानन्दम् ।
नो शान्तं नाप्युदितं शान्तोदितसूतिकारणं परं कौलम् ।।
अनवच्छिन्नपदेप्सु- स्तां संविदमात्मसात्कुर्यात् ।
शान्तोदितात्मकद्वय-मथ युगपदुदेति शक्तिशक्तिमतोः ।।
स्वात्मान्योन्यावेशात् शान्तान्यत्वे द्वयोर्द्वयात्मत्वात् ।
शक्तिस्तु तद्वदुदितां सृष्टिं पुष्णाति नो तद्वान् ।।
तस्यां चार्यं कुलमर्थम् तया नृषु प्रोक्तयोगसंघट्टात् ।
अथ सृष्टे द्वितीयेऽस्मिन्
शान्तोदितधाम्नि येऽनुसंदधते ।।
प्राच्यां विसर्गसत्ता- मनवच्छिदिते पदे रूढाः ।
उदितं च मिथो वक्रात् मुख्याद्वक्रे प्रगृह्यते च बहिः ।।

तृप्तं देवीचक्रं सिद्धिज्ञानापवर्गदं भवति । शान्ताभ्यासे शान्तं शिवमेति यदत्र देवताचक्रम् ।। शून्यं निरानन्दमयं

The Procedure Regarding the Pair (Yāmala)

The characteristic feature of the *śakti* is [in its being] that by which perfect steadiness of nonduality is attained. Therefore, without considering age, caste, worldly and otherworldly spiritual relations, one attains supreme identity of nonduality born of both [male and female] (1).

The *śaktis* are of three types: the created, the caused, and the born of the union of both. They are conceived otherwise by subsidiary divisions. They are mutually worshipped and propitiated because bliss is adjacent there (2).

The [principal] *cakra* should be properly worshipped. Other minor *cakras* should be worshipped after that. The external worship is to be performed by the offering of flowers, sandal paste, etc., and inwardly they are to be propitiated by means of offering food, wine, etc. (3).

Thus, the upsurge of the mass of bliss becomes manifest by means of various activities and, as a result, all the minor *cakras,* being dissolved in the principal *cakra,* become identified with it (4).

All of the minor *cakras* attain the fullness of enjoyment by means of enjoying their respective spheres [of enjoyment], and as a result they relish their own nature. Thus, all the deities of minor *cakras* become centrally inclined to the principal *cakra* of consciousness (5).

When the fullness of the rays, characterized by the host of the deities of the minor *cakras,* bring about vigor to both the *śakti* and the possessor of *śakti,* they both become exceedingly inclined toward each other (6).

[At the time of union] of the pair, while they enter the highest abode of bliss, the agitation born of its vibration agitates the minor *cakras* as well, and they should be conceived as identical with it because they are not distinct from it (7).

Thus when, by means of the comparative development of balance, this pair loses all distinctions, which is difficult to express in words, then that consciousness is known as the compact unity of the emission of both (8).

That steady abode of *anuttara,* the beyond, is characteristic of both; that is, transcendent and immanent, which is otherwise designated as the lofty, all-inclusive universal bliss. This is neither the state of tranquility, or ever-restfulness, nor the state of rising, but is called the highest Kaula, the cause of the rest and the act of rising.

The one who is desirous of the attainment of the non-limited nature of the Self should make himself identical with consciousness. It is true that both, with the characteristics of resting and rising regarding the *śakti* and the possessor of *śakti,* rise simultaneously (9–10).

On account of the mutual absorption of both, the very nature of the Self, both are of the characteristics of resting and rising, because both have the characteristics of both. However, it is the *śakti* who bears the rising of creation in her womb, but not the one who is the possessor of the *śakti* (11).

In this *śakti,* the Kula, which is embodied in the teacher, should be transmitted into the *śakti,* and through her, because of the close union which emanates by the mutual contact of both [should be collected] and distributed among the people (11a).

Therefore, in this twofold creation of rest and rising, those who concentrate on the former, the state of *visarga* and that it is the cause of both (that is, those who reflect that everything is the expansion of *visarga*), they become steadily rested in the perfect state free from all limitations (11b–12a).

That which rises from the mutual union of both should be collected externally from the principal mouth. Worship with it will satisfy the host of deities, and it will be the bestower of attainments and liberation (12b–13a).

By the practice of *visarga* with the nature of rest, the restful [state of] *Śivahood* is attained, and also the host of deities shines with the same nature. At that very state, the rising of the absolute void occurs, which is devoid of bliss (*nirānandamaya*). It is free from modality, not only of the abode, but also of others (13b–14a).

By the delightful tasting of the external object, by which one's own blissful nature is filled, and not only by this, but also by the inner organs which are taking delight from tasting the delightful object, the nature of one's own and, by this process [of the tasting delight and experience of fullness one's own self], the perfect state of the inner search of this experience adds to the delightful nature of the minor *cakras* and, from there, to the main ones (15b–16a).

This threefold *visarga* conforms to its meaning. It is full in every respect, from where everything is created, from where this manifold remains present, and where creation is dissolved. In this description of *visarga* above, which is threefold, *mantravīrya* being continuously reflected upon in its threefold form, the true potency of *mantra* is then attained. Thus, in *mantravīrya,* which is the inner core of consciousness, the *mantra* [abiding there] gives birth to various results (16b–17).

In the middle of the triangle, there exists an ever-blooming lotus veiling the *maṇḍala*. In its center is a stalk having a lotus with sixteen petals, with a root inseparably attached to it. In the course of the friction of the two lotuses having a stalk attached to each, the host of *kalās* lying within the moon, perfectly full and charming, and those lying within the sun, and by the association with blood and semen related to the three-petalled lotus, the creation of the sprout representing fire occurs (18–20a).

Thus, taking recourse to the *mudrā* representing the moon, the sun, and fire (known as *saṁgaṭṭa mudrā*), one who has internalized the sequence of creation, etc., in his heart, regarding the sequence of creation, etc., quickly attains the fourth state (*anākhyā*) (20b–21a).

In consequence of the absorption in the *khecarī mudrā* of both the *śakti* and the possessor of *śakti,* or, in other words, when perfect equilibrium of both occurs, whatever experience comes about in the enjoyment of drink, sport, and fun merges in *vimarśa* following the course of unmanifest (*avyakta*), *dhvani, rava, sphoṭa, śruti, nāda, nādānta;* remains as *anāhata* without any break; and finally becomes the virile energy of the *mantra* (*mantravīrya*) (21b–23a).

[The *cakras* are eight:] the outgoing and ingoing of the vital air at the time of their cessation; in the ear while hearing a sound; in the eye while perceiving an object; the coming in contact of both the sexual organs; during their union; at the end of twelve; and in the *yāmala* (23b–24a).

From the middle of the breast to the end of the lips the unmanifest sound exists, abiding in the throat; one who listens to it inside both the *cakras* at the time of the cessation of agitation where all have their rest, that is, *nādabhairava,* the Absolute having eightfold forms, that is, *ardhacandra, nāda, śakti* representing *jyoti, dhvani, samaraṭthis* is stated to be the absolute extension of the *mantra* (24b–26).

Thus, calling up the above extension in the mind in every act, and in whatever it may be, one remains nonattached while living and becomes absolute Bhairava (27).

The place where the void and the nonvoid dissolve is the middle path in the form of a shaft where the fire and air have dissolved in the equilibrium of the trident. This is to be meditated upon in such a way as fluid that has gone to rest in the fluid (28).

Remaining steady in firm conviction without allowing any doubt to rise, one should continue contemplating, "I am not," and should get oneself free from the bondage of *ācāra,* witnessing the host of divinities in the body, merging pleasure and worries in the mass of consciousness, and all the time viewing the recipient of them which abides in the centers of the ears, eyes, mouth, and nose and other centers. In this way *khecarī* is certainly attained (29–30).

When getting one's body placed in a distant sky and instantaneously following the *sāhasamudrā,* contracting both the hands gets it to fall, while one remains looking below. This *mudrā* turns into *vyomacarī* (31).

Here ends the description of the ritual named *yāmala*.

उक्तव्याप्तिके प्राणे विश्वमये प्रोक्तसंविद्व्याप्त्या तर्पणान्नगन्धधूपादिसमर्पणेन उपोद्बलनं प्राणयागः। विश्रान्तिरूढिस्तु संविद्यागः प्रागेव निरूपितः। एवम् एतेभ्यो यागेभ्योऽन्यतमं कृत्वा यदि तथाविधनिर्विचिकित्सतापवित्रितत्हृदयः शिष्यो भवति तदा तस्मै तद्यागदर्शनपूर्वकं तिलाज्याहुतिपूर्वकनिरपेक्षमेव पूर्वोक्तव्याप्त्या अनुसन्धानक्रमेण अवलोकनया दीक्षां कुर्यात्, परोक्षदीक्षादिके नैमित्तिकां ते तु पूर्व एव विधिः केवलमतद्यागप्रधानतया इति। गुरुशरीरे सप्तम कुलंयागः सर्वोत्तमः, सोऽपि सोऽपि प्राणयाग साहित्येन न सकृदेव कृतः सर्वं पूरयति इति शिवम्।।

कृतिस्तत्रभवच्छ्रीमन्महामहेश्वराचार्यवर्यश्रीमदभिनवगुप्तापादानाम्।।

Thus, in the vital air with the characteristic of such an extension of immanence, one should associate it with consciousness, and then with the association of *saṁvid,* the offering of *tarpaṇa,* food, sandal paste, incense, etc., one should be made steady. This is the ritual regarding the vital air. The ritual in the form of *saṁvid* has been discussed earlier in regard to one who has attained steadiness in it. After performing one of the rituals among them, if the disciple becomes free from doubts and attains purity of the heart, then showing him the ritual without taking recourse to offering sesame and clarified butter into the fire, and so on, he should be given initiation only by mere glance while keeping in his heart the aforesaid permeating extension (*vyāpti*).

From the initiation given in absence to the end of the occasional ritual, the above procedures are to be followed, but they are to be performed keeping this as the principal ritual. The seven forms of *kulayāga* are performed in the body of the spiritual teacher, but when this is performed once along with the aforesaid ritual, everything becomes perfect. Thus may the end be auspicious.

This is a work of revered Abhinavaguptapāda *ācārya*.

Notes

Chapter One

1. Like ignorance, knowledge is also of two types. That knowledge called *pauruṣa* is free from thought constructs (*vikalpa*) and is of the nature of pure I-Consciousness. It shines in its fullness when complete identification with Śiva occurs. That ignorance, which is also called *pauruṣa,* is composed of *vikalpas,* which are contrary to the perfect light of consciousness on account of their being limited. This imperfect knowledge (*apūrṇa jñāna*) is the root cause of worldly existence. When that ignorance called *pauruṣa* disappears as a result of initiation, the impurity born of past deeds, which are the cause of the body, still persists. For this reason, the knowledge of the Self (*puruṣa*) fails to shine forth. Defilement (*mala*) called *kārmamala* is of the nature of *prārabdha,* the impressions of past deeds that will be experienced in this body. On the complete extinction of *prārabdha,* the body falls off, after which the *pauruṣa* type of knowledge becomes manifest. The order is as follows: initiation, destruction of the *pauruṣa* form of ignorance, competency to study *āgama* texts, emergence of the *bauddha* form of knowledge, liberation while living, destruction of *prārabdha,* the fall of the body, and the emergence of the *pauruṣa* kind of knowledge and the attainment of one's own nature.
2. Although apparently distinct from consciousness, thought constructs (*vikalpas*) are not different from it. When, through right reasoning (*sattarka*) the purification of *vikalpas* takes place, then one arrives at the state where *vikalpas* merge back into their source, which is indeterminate (*avikalpa*) by nature. This process of purification of *vikalpas* is described in Chapter Four.

3. The descent of sacred texts (*śāstra*) occurs through five currents, known as consciousness, bliss, will, knowledge, and action, representing five faces of Śiva. These are the five *śaktis* of the Lord and are connected with the faces of Īśana, Tatpuruṣa, Sadyojāta, Vāmadeva, and Aghora, respectively. Among the holy texts (*āgamas*), some are predominantly dualistic, some are dual-cum-nondual, and some are perfectly nondual. The number of dualistic *āgamas* is ten, while those which preach the doctrine of duality-cum-nonduality are eighteen in number, and those whose view is perfectly nondual are sixty-four in number.
4. The compound word *svabhāvaḥ* (*svasya bhāvaḥ*) denotes the fundamental reality of one's own nature which is identical with consciousness.
5. The undivided, eternal, and ever-present light (*prakāśa*) is also represented by the technical term *spanda* or 'vibration,' a conscious throb that goes on vibrating, and illuminates everything else in this universe.
6. The word *nirākāra* means 'without any form'; however, in this context *nirākāra* should be understood to mean 'that light is not of any specific form because it is of all forms.'
7. This is the reference to the descending and ascending arcs of consciousness. The descending arc is the unfoldment of consciousness which brings the universe, and all limited beings, into existence. The ascending arc refers to the yogic process which brings a limited consciousness to its fullness; that is, a limited knowing subject is elevated to its original source.
8. The 'means' (*upāya*) are a door which allows the practitioner to enter the inner sanctum of Śiva. This entrance or absorption is technically called *āveśa*. A bound being is limited and therefore devoid of freedom, thus a human being is incapable of conceiving its own real nature. When this limitation disappears by the 'means' (*upāya*), the state of identity with the Absolute that occurs is known as absorption (*samāveśa*). This absorption is fourfold: born of Śambhu or Śiva (*śāmbhava*), born of *Śakti* (*śākta*), and born of *aṇu* (*āṇava*). The fourth type of *samāveśa* referred to in the text is the absorption brought about by *anupāya*.

9. The *upāyas* are the 'means' to attain the supreme end of human life. *Upāya* is the means and *upāya* is the 'end,' which is Paramaśiva, the supreme Lord. Some of the means help to obtain that end (*upeya*) directly, while others lead to increasingly subtle states of being until the aspirant is able to intuitively realize that the supreme is not merely attained by entering some mental state through *upāya*. All the means serve some purpose: *āṇava* merges into *śakta,* and *śakta* merges into *śāmbhava*. Upon attaining the *śāmbhava upāya,* one merges into the non-sequential 'intuitive knowledge' (*pratibhā*) characterized by that self-effulgent light (*prakaśa*). These means are relatively distinct because of gradations in the intensity of the 'descent of grace' (*śaktipāta*); that is, the intensity of contact with the grace of the Lord. The degree of grace one receives varies with the preparedness of the person. When the grace is supremely intense, the person does not take recourse to any sort of spiritual practice or meditation. He sees and realizes that the entire universe continuously emerges and dissolves within the core of his heart.

10. The whole text of the *Tantrāloka* and its short version, the *Tantrasāra,* are elaborations on the subject of these four means. The exposition in the both texts begins with Chapter Two, in which Abhinavagupta describes the nature of *anupāya*.

Chapter Two

11. The term *anupāya* refers to the attainment of identity with Śiva without the application of any means.

Chapter Three

12. The perfect Absolute is in reality partless and full; it should be meditated upon as orbicular and without any parts. This reality shines to the *yogin* who has attained 'absorption without taking recourse to any means' (*anupāya*), as a mass of the fire of consciousness into which all beings enter to be consumed. The *yogin* experiences freedom from pleasure, pain, doubts, and determinate knowledge (*vikalpa*), and is finally absorbed in the highest 'indeterminate state' (*nirvikalpa*).

13. The 'autonomous energy' of the Lord is known as *icchāśakti,* which is inseparable from the Lord. The essence of the Lord is light (*prakāśa*), which by its free will manifests the multitude of creations and dissolutions. The entire picture of the universe shines on the screen of one's own consciousness, inseparable from the Self.

14. The absolute light is known as the void of consciousness and likened to a mirror. By means of its freedom (*svātantrya*) the entire universe manifests as a reflection in a mirror. The reflected objects are apprehended according to the cleanliness or purity of the mirror. All objects of the universe shine in it, along with all of their individual distinctions. The different sense organs and mind are also described as mirrors and their reflections possess specific characteristics which are perceived according to the comparative purity of their surface. For example, a mirror, clear water, or the retina of the eye can reflect a form or color, while the sexual organ is capable of reflecting only touch, and so on. However, the light of consciousness is capable of displaying all sorts of reflections.

15. The principles of original taste, touch, etc., shine in the Lord and are inseparable from him. However, on the empirical level they become manifest as reflections. Even then, they remain in contact with the original (*bimba*). Otherwise, the chain reactions as referred to in the text would not be possible.

16. That power called *citśakti* is of the nature of singular, self-conscious light (*prakāśa*). The insentient objects which shine in our senses are also composed of light. However, we are unable to perceive them as sentient because they lack an awareness that "I am sentient." In contrast, the knowing subject, although remaining limited, is aware that he or she exists, and is capable of consciously reflecting on this self-aware existence.

17. This universe is perceived as possessing two aspects: first, its relation with speech, specifically the sounds that denote meaning; and second, the entity denoted by speech or sound. The former is known as *parāmarśa* and the latter *parāmarśanīya,* literally 'that is denoted by sound.' In addition, there is a supreme form of speech that is inseparably associated with Lord called *paranāda* or *parā vāk*.

18. The Lord is associated with three principal energies (*śakti*) called *anuttara, icchā,* and *unmeṣa,* represented by the three phonemes "*a,*" "*i,*" and "*u,*" respectively. Each phoneme has two aspects: a short and a long measure. The corresponding long forms are known as *ānanda, īśana,* and *ūrmi.* This tradition states that the short vowels are predominantly of the nature of light (*prakāśa*), therefore, they have the characteristic of the sun; the corresponding long vowels, having the nature of repose, are considered to be of the nature of the moon.

19. The syllable "*a*" has another "*a*" as its corresponding phoneme. The one represents Śiva and the other Śakti. The vibrative union of both gives rise to bliss (*ānanda*), representing the phoneme "*ā.*" It is from the energy of *ānanda śakti* that the universe comes into being, which in short are all the remaining phonemes beginning with *icchā* and ending in "*kṣa.*" This union of "*a*" and "*a*" is characterized by consciousness alone, while *pratyavamarśaṇa,* the cognitive desire to create *sisṛkṣātmā,* is known as the energy of will. This desire representing will (*icchā*) is the desire to get back to bliss that has been as if lost.

20. *Icchā, īśana, unmeṣa,* and *ūrmi* represent the energy of will and the energy of knowledge, respectively. The energy of action does not exist in any form either manifest or unmanifest up to this level of unfoldment. When activity shows itself, only then four neuter phonemes, which are "*ṛ,*" "*ṛī,*" "*ḷ,*" and "*ḹ,*" appear. They are similar in nature to that of "*r*" and "*l*" belonging to the group of consonants.

21. Four phonemes, namely "*e,*" "*ai,*" "*o,*" and "*au,*" represent the energy of action. When the movement of the supreme vibration becomes completely externalized, then it is known as "*au,*" in which the flow of the unfoldment stops. Then all the divisions of the energy merge in the one which shows itself as the *bindu* or drop.

22. *Bindu* is the compact mass of consciousness assembled into an undifferentiated point from which the creation of the universe proceeds.

23. On its way of unfolding the universe, the *akulaśakti* belonging to Śiva first manifests *bindu* represented by one dot. Further, out of *bindu,* the *kaulikī visarga śakti* emerges in the form of two dots,

one above the other. It is from this *śakti* that the creation of the entire universe takes place.

24. Emission (*visarga*) is threefold, i.e., *āṇava, śākta,* and *śāmbhava*. They are characterized by difference, difference-cum-nondifference, and nondifference. The picture in the form of *āṇavavisarga* shines to the view of the limited subject as "this." In this view, on the one end lies the limited subject and on the other lies the universe. These two get merged into the unity of limited knowledge and its object, which is nothing but the unity of knowingness (*citi*) and the object of knowledge (*cetya*). This is known as *visarga,* where repose occurs in the heart. In the second *visarga,* known as *cittasaṃbodha,* the entire universe—while shining as one with consciousness with all the distinctions of subjects and their objects—yet also shines, transcending them all. The third *visarga* is known as the dissolution of *citta* (*cittapralaya*) when all the distinctions of knowing subjects and objects are obliterated, and therefore shines as one with the subject of supreme consciousness.

25. The energy of emission (*visarga*) manifesting itself as individual cognitions appears as the universe. She, that is, Śakti, is the cause, or the mother, of all sorts of gross words and sentences. In *āgamas* it has two appellations; the one is called *mātṛkā* and the other *mālinī*. The former is the seed (*bīja*) and the latter is the recipient (*yoni*) of the seed. The one, when agitated, gives birth to diverse phonemes. All these phonemes, being the indicative sound, represent all thirty-six principles (*tattva*), beginning with Śiva and ending with the earth.

26. In reality the number of cognitions is six. They are *anuttara, icchā, unmeṣa, ānanda, īśana,* and *ūrmi*. However, because of expansion and reverse movement the number becomes twelve. When *anuttara* proceeds to expand it becomes "*ā*." Similarly, "*i*" becomes "*ī*" and "*u*" becomes "*ū*." This movement is called *prasaraṇa*. At the same time, mutual relation of "*a*" with "*i,*" "*a*" with "*u,*" "*i*" with "*a,*" "*u*" with "*a,*" "*a*" with *bindu,* and "*a*" with *visarga* occurs. It is then known as *pratisamcaraṇa*. Thus the phonemes which come into being following the above methods are of mixed character. They make the fullness of the Lord.

27. The number of Kālikās is twelve. They are called Kālikās because they cause change through the process of mutation denoted by the word *kalana*. Cognition is nothing but the energy of the Lord on the pure level of consciousness. However, with emergence of *māyā*, differentiation sets in, with the result that reflective cognition (*parāmarśa*) descends down to the worldly level and assumes the character of syllables on the one hand and the principles (*tattva*) on the other.

28. There are four levels of speech. They are *parā, paśyantī, madhyamā,* and *vaikharī*. For detailed account on the subject of four levels of speech see Abhinavagupta's *Parātrīśikā Vivaraṇa*. See also Padoux's Vāc: *The Concept of the Word in Selected Hindu Tantras*.

29. Even on the level *māyā* these phonemes can possibly be enlivened by contact with pure knowledge (*śuddhavidyā*) through which they can be utilized to serve the purpose of both enjoyment and liberation.

30. Pure absorption into Śiva (*śāmbhava samāveśa*) signifies pure consciousness. When a *yogin* attains it, he realizes that all the six paths (*ṣaḍadhvas*) are not different from his own Self. They reflect in his own consciousness, rise in his very Self, and gain their rest in it. In the integrated unitary consciousness, creation, maintenance, and dissolution shine inseparably from one's own nature.

31. If one is capable of merging his consciousness into the pure light of absolute consciousness through *śāmbhava upāya,* then assiduous tasks, such as bathing, religious observances (*vrata*), purification of the body, meditation, recitation of sacred syllables (*mantras*), sacrifice, or oblation into the fire are not required.

Chapter Four

32. The thought constructs (*vikalpa*) are of two types, pure and impure. The pure *vikalpa,* though being a *vikalpa,* is an aid in achieving the highest aim of human life, liberation (*mokṣa*). On the other hand, the impure *vikalpa* entices beings with worldly existence. It is because of its existence that the Self conceives itself as limited in knowledge and action.

33. The imposition on the innate nature (*svabhāva*) of different kind of pure properties is known as purification (*saṁskāra*). The very nature of consciousness is its freedom from thought constructs (*vikalpa*). This indeterminate nature of consciousness (*nirvikalpa*) is also the very nature of the Self. This is known as innate nature (*svabhāva*). Listening to this nature of the Self repeatedly, thinking of it, and meditating on it continuously help the thought construct to become purified. In the beginning, the layers of pure thought (*śuddha-vikalpa*) remain as if indistinct. However, in the long run, through practice, the layers of pure thought become perfectly distinct. It is important to emphasize here that the perfect purity of one's own innate nature (*svabhāva*) is revealed by pure thought constructs (*śuddha-vikalpa*) when the latent impressions of duality are removed. At this stage the *vikalpas* do not stand as the cause of the duality. With the purification of *vikalpas,* in the right manner, consciousness shines forth with all its glory.
34. The erroneous conception latent in the soul, "I am in bondage," is the root cause of worldly existence.
35. That deep-rooted impression of the soul, "I am in bondage," is uprooted by the conviction contrary to it, i.e., the pure thought construct (*śuddha-vikalpa*).
36. The right form of reasoning (*sattarka*) does not arise in the soul on account of descent of grace in a lesser degree of intensity. The right form of reasoning begins to show as a result of study of *āgamas* and instruction by a teacher.
37. The study of *āgama* gives rise to the series of thought constructs free from doubt, which in turn give rise to the series of pure thought constructs (*śuddha-vikalpa*). This is the characteristic of the right form of reasoning. This right reasoning is called *bhāvanā,* the layers of pure thought. It is like the wish-fulfilling cow which grants all desires. According to this system, intuitive reasoning (*sattarka*) is considered to be the most supreme limb of *yoga*. By the right application of it, one becomes the true knower of the nature of reality. It is by this means alone that one is able to discern right from wrong.

38. The five under the group of self-restraint (*yama*) are: nonviolence, truthfulness, not stealing, restraining one's sexual urge, and nonacceptance of gifts. They are not considered to be the direct aid in attainment of consciousness. This is because the real nature of consciousness which is Śiva is not touched by any of these means.

39. Withdrawal of senses from the external objects and placing them in one's heart is known as *pratyāhārā*. However, for the consciousness which is all-pervasive, withdrawal is not possible. In the same way, concentration, meditation, and absorption (*samādhi*) are related to something which is limited. Therefore, they do not serve any purpose in attainment of the vision of that which is by nature unlimited.

40. Practice is an activity which is performed consciously either in the vital energy, in the intellect, or in the body, etc. Lifting heavy loads, studying a text and continuous effort to understand its meaning, occupying oneself with dancing and music add confidence and later proficiency to the respective spheres. However, consciousness, having the nature of light, is ever shining and changeless. Therefore, practice does not add or take away anything from it.

41. The universe is the sportive play of three energies (*śaktis*). The first is the supreme energy in which all the principles (*tattvas*) from Śiva to the earth shine as pure consciousness, free from all determinate knowledge (*nirvikalpa*). The second, known as Śrīparāparā *śakti,* by which everything shines as different-cum-nondifferent like the reflection of the elephant in the mirror. Though the reflection is one with the mirror, yet, as in the case of the elephant, it is distinct from the mirror itself. The third power, named Āparāśakti, is the one by which everything under the domain of the delusive power of *māyā* shines with difference. There is yet another energy (*śakti*) which abides in everything, permeating and threading through all, which is known as Mātṛsādbhāva, Kālakarṣiṇī, and other similar names. Each of the above-mentioned *śaktis,* following the order of creation, maintenance, and dissolution, possesses three aspects. Therefore the number becomes twelve.

42. Knowingness (*pramiti*) which abides in all the knowers is the active principle. It is known as existing awareness (*mātṛsādbhāva*).

43. By the power of Kālakarṣiṇī, complete shrinkage of time occurs. As a result, the sequence of time completely disappears, which reveals consciousness in its totality.

44. When supreme consciousness, which is the knowing subject, consumes all differences, it is known as fire. In reality, being of the nature of I-Consciousness, it assumes by its power of autonomy the forms of intellect, the mind, and ten senses. Thus the number becomes twelve. The knowing subject (*pramātā*), who is of the nature of fire, assuming the nature of an instrument of knowledge, becomes known as the sun. At that state it is known as ego (*ahaṁkāra*). The state which is known to be the instrument of knowledge is in reality the eternal aspect of the knowing subject. Now the question regarding the creation of the knowables arises. The instrument of knowledge cannot be designated as such without the existence of any knowable object. Therefore, the instrument of knowledge itself assumes the nature of the objective universe. From the level of the knowing subject (*pramātā*), down to the level of the object, they assume four aspects each. These four aspects are creation, maintenance, dissolution, and the nameless (*anākhyā*). The total number of the aspects is twelve. As these aspects are manifestation of consciousness, the *yogin*, while wandering along in the void of consciousness, can easily attain steadiness in any of these states and attain absorption by unifying these four states.

45. The term *kalana* has different meanings. Kālī is the conscious agent who performs *kalana*, therefore she is known as Kālī. The number of Kālīs is twelve. They are as follows: (1) Sṛṣṭikālī, (2) Sthiti Kālī, (3) Saṁhārakālī, (4) Raktakālī, (5) Svakālī (sukālī), (6) Yama Kālī, (7) Mṛtyukālī, (8) Rudrakālī (Bhadrakālī), (9) Paramārkakālī, (10) Mārtaṇḍakālī, (11) Kālāgnirudrakālī, and (12) Mahākālī (Parākālī, Mahākālakālī, Kālakālī). This *kalana* also occurs in relation to the knowable, the instrument of knowledge, and the knowing subject. As each state is of the characteristic of creation, maintenance, dissolution, and the nameless one (*anākhyā*), the number of the divine energies also becomes twelve.

46. Here the word Maheśvara does not refer to the highest Lord of this system but to one of the triad, Brahmā, Viṣṇu, and Maheśvara.

47. For example, while performing *yāga* one can one day offer flowers to the Lord. Then, next day, the one may offer sandal paste, food, etc., until finally one is able to offer oneself.
48. *Śrīpūrva* is another name for the *Mālinīvijayottara Tantra*.

Chapter Five

49. The term "bound soul" (*paśu*), which literally means animal, is a technical term of this system. With the appearance of limitation, the soul, which is essentially composed of pure consciousness, finds itself limited in knowledge and action. Its innate nature becomes as if veiled, for which reason it becomes known as atomic (*aṇu*). At this level of existence the bonded souls are of great variety because they receive the grace of the Lord, which is based on comparative distinctions of intensity. The right form of intuitive judgment does not arise in all. Therefore, they have to depend on *āgama* for the rise of that intuitive knowledge. At this stage, there is a need for a spiritual guide. A spiritual guide is a person meant to lead the seeker in selecting an appropriate *āgama* for him to study. When the *āgama* is studied properly, pure thought (*śuddha-vikalpa*) arises. However, in the case of those who lack right understanding, purification of thoughts (*vikalpas*) in this particular way is not possible. Therefore, they need to rely on other means for that purification of thoughts (*vikalpas*). In short, these means are: meditation, taking recourse to the vital energy (*prāṇa*), and making the body the instrument of knowledge as a means to attain one's ends. The body itself is a gross instrument for the attainment of the highest aim of life. For those who are steadily convinced that a body is the Self, it becomes a suitable means.
50. Meditation is performed by the intellect (*buddhi*). This kind of practice is fruitful for those who think that intellect is the Self. On the other hand, those who are convinced that the vital air (*prāṇa*) is the Self make the *prāṇa* a means. In order to remove *vikalpas,* the aspirant makes use of body (*karaṇa*), *mudrā,* and different sorts of *āsanas*.
51. Vital energy is of two types, one general and the other particular. The particular form of the vital air manifests itself in five different

ways. They are known as *prāṇa, apāna, samāna, udāna,* and *vyāna*. These particular forms of vital energy, although manifested distinctly in these five ways and functioning in different parts of the body, are basically resting in the general form of vital air. Their basic nature is to 'move forward' (*uccāraṇa*). The general *prāṇa* is known as vibration (*spanda*), pulsation, blossoming, etc. At the start of the creative impulse, after manifestation of void, the consciousness assumes the nature of vital energy.

52. *Karaṇa* is a particular type of *āṇava upāya* which relates to the meditation on the body, etc.

53. The supreme consciousness is self-luminous by nature. It is only because of its autonomy that it takes on the nature of everything. In other words, we can say that it shines in multifarious forms. One should meditate in the core of one's heart because the heart is the essence of all the principles, which abide closest to the heart. First of all the aspirant should meditate with concentration on the uniflavoredness (*sāmarasya*) of *prāṇa, apāna,* and *udāna,* representing the moon, the sun, and the fire. This meditation is to be performed by stopping the outgoing and ingoing movement of vital air in such a way that *prāṇa, apāna,* and *udāna,* after giving up the functioning in their respective manners, become one, leaving out all distinctions. As fire blazes up with the churning process of *araṇi,* in a similar way, the opposing movement of both *prāṇa* and *apāna,* being stopped, enters into the current in the middle path, which transforms it into the fire of *udāna,* known as the great terrible fire blazing upward. This fire is known as the great fire because it consumes the limitedness of the conscious subject, its object, and its instrument of knowledge. Thus, with attaining perfection in such meditation, the meditator becomes free from all limitations and then he makes an effort to attain oneness with the highest subject.

54. The highest subject is supposed to be encircled with twelve energies. They are associated with creation, maintenance, dissolution, and the fourth one designated as nameless (*anākhyā*). This nameless one, being without limitations, is associated with each of the other three. Therefore the number becomes twelve. They are as follows:

(a) *sṛṣṭi-sṛṣṭi, sṛṣṭi-sthiti, sṛṣṭi-saṁhāra, sṛṣṭi-anākhyā* (b) *sthiti-sṛṣṭi, sthiti-sthiti, sthiti-saṁhāra, sthiti-anākhyā* (c) *saṁhāra-sṛṣṭi, saṁhāra-sthiti, saṁhāra-saṁhāra, saṁhāra-anākhyā.*

55. The transcendent wheel (*anuttara cakra*) consisting of twelvefold nature, going outside through the outlets of the eye, etc., assumes the nature of the object. This object is characterized by the moon; the sense organs, representing the sun, are the instrument of knowledge (*pramāṇa*); while the knowing subject is the fire.

56. After the destruction of all the objects, they remain existent in the form of residual traces. Therefore, they should also be placed into the flames of the fire of consciousness.

57. While giving exposition of the mystery of *uccāra* related to the movement of the vital energy, the author states that due to this movement an unmanifest sound becomes manifest. This unmanifest sound is called unstruck sound (*anāhata*). Before the rise of *prāṇa,* the aspirant causes it for a moment to rest in his heart.

58. By the term void (*śūnya*) negation is meant. This is the state of dissolution of all objects. The heart is known as the void where nonexistence of any positive entity is possible. It is essentially of the nature of consciousness where bliss, the essence of it, remains perfectly blossoming. It is because of this nature that it is called innate blissfulness (*nijānanda*). The experiencing subject feels it as the very nature of the Self. With direct vision of one's own nature this blissfulness becomes manifest.

59. At this level, as there is no existence of objectivity in any way, the experience of the delight that occurs there is called *nirānanda*. Then the energy of consciousness, after making the void manifest, assumes the nature of vital energy, which possesses dual form. On the one hand, *prāṇa* is insentient, and on the other it is sentient, for the Lord has made it distinct from other insentient objects by bestowing sentiency on it and has made it the experiencing subject. It experiences the bliss of its own (*nijānanda*), however, as the experiencing subject proceeds along the knowable objects touching the instrument of knowledge. In other words, when it becomes slightly inclined toward externality, then the bliss which remains

associated with it is known as *nirānanda*. This is because it loses the earlier nature of blissfulness belonging to the experiencing subject alone.

60. *Parānanda* literally means the bliss belonging to the other. With the rise of the knowable, which occurs along with the rise of *apāṇa*, distinction or otherness shows itself. Therefore, the bliss that becomes manifest, at this stage, does not belong to the Self but to something distinct from it. It is for this reason that it is called *parānanda*.

61. On the level of *samāna* all the knowables become intermixed with one another and show themselves as the unity of all. The delight that develops as a result of this is highly extensive and nourishing. It is for this reason that a *yogin* experiences this particular kind of bliss as *brahmānanda*.

62. The number of the movements of the inhalation and exhalation is 21,600 during the period of 24 hours. When the *yogin* is able to dissolve the inhaling and exhaling breaths in the middle current (*madhya mārga*), only then the vital air known as *prāṇa* transforms itself and becomes *udāna*. When one is able to rest there, one experiences bliss abiding in the experiencing subject, which is quite distinct from *nijānanda* and other types of bliss. It is called *mahānanda* because of its greatness.

63. After one attains and experiences *mahānanda,* one advances further and as a result of the rise of *vyāna,* the great all-pervasive one, one experiences bliss free from all accidental attributes. This type of bliss is known as bliss of consciousness (*cidānanda*).

64. Some technical terms connected with the concept of repose (*viśrāntī*) are known as *pragānada, udbhava, kampa, nidrā,* and *ghūrṇi*. Their meanings are as follows: when the *yogin* utilizes the means related to the body to attain the highest reality, he experiences a sort of delight which is the result of his intention toward fullness (*pūrṇatā*). The emergence of delight occurs only at his contact with fullness. When the *yogin* remains absorbed in that delightful state (even for moment), his firm conviction regarding his identity with body is severed as if with the flash of light of con-

sciousness. Then he experiences a sudden "upward movement" known as "a jump upward" (*udbhava*). This takes place because the pull in the opposite direction becomes absent. As all the bonds functioning in the lower regions are cut off by the light, this upper pull leads the aspirant to feel and attain his own innate potency, the energy of which cuts off all the bonds of ignorance. This state is technically known as *kampa,* which literally means shaking. Then the state that follows is called *nidrā*. At this state all external sense organs cease to function, and even the internal ones stop to function properly. Hence he feels a kind of slumber which is a temporary state, for when he attains steadiness in pure consciousness, he experiences the immanence of consciousness and is able to realize that all, whatever that might be, is, in essence, consciousness. With this direct realization he wanders or whirls (*ghūrṇate*), that is, arrives at the state of vibrate consciousness, until finally the state of great pervasiveness (*mahāvyāpti*) begins to shine forth. The effect of this is that his ignorance, which is his firm conviction in the form of conceiving the nonself as the self, is destroyed first. This is followed by the destruction of the conviction of conceiving the self as nonself. Finally, the *yogin* directly realizes the true nature of the Self.

65. The five states like waking, etc., are related to the triangle centrally located in the *mūlādhāra,* where the delight is experienced. The bulb is the location of *udbhāva, kampa* is experienced in the heart, the palate is the place of the sleep (*nidrā*), while the whirl (*ghūrṇi*) is experienced at the 'end of twelve' (*dvādaśānta*).

66. The absolute state of the heart of repose which is attained through *uccāra* is technically known as unmanifest [*liṅga*]. This *liṅga* is of three types, i.e., *avyakta, vyaktāvyakta,* and *vyakta. Avyakta liṅga* is characterized by absorption (*līnam*) where everything loses its individuality. However, it is only experienced while one remains unified with it. It is this state from which the universe emerges and where it finally goes to rest. The manifested-unmanifested (*vyaktāvyakta*) form of *liṅga* is of the nature of absorption with highest reality, which shines in the form, "I am This." Therefore, it is related to the pure level of dynamic energy on the one hand, and on

the other, to the objective world. The manifest (*vyakta*) *liṅga* is of the nature of cognition in which I-Consciousness becomes subordinated and manifests itself as if distinct from it and therefore shines as "This." However, even at this level it does not lose its pure nature of consciousness.

67. The movement of vital energy is of two kinds. The first one is vibrative and natural, while the other is of the nature of activity and is born of effort. The dynamic movement of the vital energy is ever associated with a sound which is known as unstruck sound (*anāhata*). It goes on sounding automatically in the heart of every living being. There is none to utter it or to stop it. All the phonemes abide inseparably in it. Furthermore, *yogins* experience two distinct aspects of *nāda*. The first is ever shining which does not have any rest. It only rises once and remains shining forever. Another aspect of *nāda* is one which rises but which also sets. However, the subtle *nāda* where all the phonemes inseparably abide is known as the unmanifest sound. Two seed *mantras* (*bījas*) called *sṛṣṭi* and *saṁhāra* are its manifested forms. In other words, *nāda* is cognized by the help of these seed syllables.

68. These are the letters from *"ka" varga* to the end of *"pa" varga*. In this context they are used as *mantras*.

69. *Samaya* is known as convention, i.e., a supposed relation between words and their meanings.

Chapter Six

70. The vital air is 'of the nature of universal vibration' (*sāmānyaspandana*), which assumes the form of 'individual vibration' (*viśeṣa spanda*) known as *prāṇa, apāna, samāna, udāna,* and *vyāna*. These five *prāṇas* are locations that must be harnessed for the attainment of supreme reality.

71. The external objects to which one could take recourse for the attainment of the highest reality are: a sacred diagram (*maṇḍala*), an altar, vessels, rosary beads, scriptures, the symbolic form of Śiva, a human skull (*tūra*), a form made of plaster or a painting, or an image or statue in the likeness of one's teacher, etc. They may be

employed in any number and exhibit a wide variation in specific form, provided one recognizes the object's purpose is attaining the highest reality.

72. The procedure regarding the vital air (*prāṇa*) is discussed first because in its creative upsurge, consciousness first assumes the nature of *prāṇa*. For this reason, one desirous of the attainment of supreme reality first takes recourse in *prāṇa*. Furthermore, all the 'six paths' (*ṣaḍadhvās*) are supposed to abide in *prāṇa*. In the *Tantrāloka,* Abhinavagupta writes: "The former of the sixfold paths, which again is threefold, is known as the path of time. Clearly this path is established in the vital energy (*prāṇa*)" (TĀ 6.37).

73. Manifestation or luminous shining forth of entities occurs in a twofold way: either by following a sequential order or manifesting without any sequence. The former shines through the relation of cause and effect, i.e., the cause shines prior to the effect, which comes later. When it shines without any sequential order, for example, the knowledge arising from the perception of a painting appears as a unified whole in which priority and posteriority shine at the same time. The author states elsewhere that the 'mutative activity' (*kalana*) is responsible for the manifestation of all six paths which are distinct from one another, and also for those entities in their respective forms of limitations. Both sequence and non-sequence shine in the vital energy, which is one of the activities of time. As it causes mutations, divisions, and change, it is known as *kāla,* which is derived from the verbal root "*kal,*" one of the meanings of which is to cause change.

74. Consciousness is eternal. It is free from the fetters of space and time. The Lord, who is in essence light, on account of his free will, creates the universe composed of sentient subjects and their objects. This is done by the power of time called Kālī, the dynamic energy which is the cause that creates change in external and internal entities. However, it is relevant to note here that consciousness in its essence is entirely free from change.

75. The power of time, which is inseparably associated with consciousness (*saṃvit*), causes everything to manifest externally. The result

of this mutation is that the very consciousness itself assumes the nature of vital energy, in which all forms begin to shine forth. However, in this process of externalization, consciousness by its free will separates the universe from itself. At that time it cognizes, "I transcend everything." This is the experience characteristic of the void (*śūnya*) of consciousness. This void of consciousness seems to be static. However, dynamism in the form of a slight vibrating pulsation begins to show itself. When this happens, the first creative flow begins to proceed outwardly into manifestation. This flow is not the flow of consciousness but of the vital energy.

76. When the power of activity becomes predominant, the entire creation shines forth in a twofold way. First is the 'path of time' (*kālādhva*), and second is the 'path of space' (*deśādhva*). The path of time consists of three forms known as *varṇa, mantra,* and *pada*. The path of space has also three divisions, i.e., *kalā, tattva,* and *bhuvana*.

77. Normally the movement of the vital air proceeds from the 'region of the bulb' located below the generative organ and the anus. However, no spiritual result can possibly be attained by the normal movement of the breath. Therefore, the vital breath should be made to flow from the heart by one's own effort. The *śaktis* named *vāmā, jyeṣṭhā,* and *raudrī* belong to the *prabhu śakti* and impel the movement of the breath, either singly or in combination. While the *śaktis* related to the Lord, one's own power, and the vital energy jointly all cause the vital breath to move upwards, at different times they assume the dominant and subordinate roles with respect to one another. When the *vāmāśakti* aspect of *prabhu* becomes predominant, the person remains inclined toward the world and material objects; when the *jyeṣṭhāśakti* aspect of *prabhu* assumes dominance, it brings about the enlightenment of the aspirant; the *raudrī* aspect of *prabhu* keeps a person linked to the world, but at the same time it helps him to attain identity with Śiva.

78. In the movement of the breath from the heart up to the 'end of twelve' (*dvādaśānta*), the vital air occupies the space of thirty-six digits in length. If the four quarters of the day are supposed to exist

there, then nine digits is the length of one quarter. One half of a *tuṭi* is the time of the junction (*sandhi*).

79. The day is the period when the sun shines and the moon, in the form of *apāna,* declines. For this reason, the day is conceived to be the period of the dark fortnight. Similarly, during the night, *apāna,* in the form of the moon, arises; therefore, the night is conceived as the bright fortnight.

80. There are two places of 'repose' (*viśrānti*), composed of half of a *tuṭi* each. They are in the center of the heart and at the 'end of the twelve' (*dvādaśānta*), free from the changing effects of time. Both locations are the junctions of *prāṇa* and *apāna*. The time unit for each of them is one *tuṭi*.

81. Here the concept of day and night is explained in a different way. The day is the period when manifestation of objects occurs; the night is that period when blissfulness becomes predominant.

82. 'The passage of a planet from one sign of the zodiac to another' (*saṁkrānti*), occurs in six sections each along the path of the vital breath. They are: *makara, kumbha, mīna, meṣa, vṛṣa,* and *mithuna,* while on the other half they are: *karka, siṁha, kānyā, tulā, vṛṣcika,* and *dhanu*. Similarly, the sun's progress towards the north and towards the south, respectively, is also conceived of as occurring in the breath. The period during which the sun moves to the north is considered to be the bestower of good results in the other world, while the period during which the sun proceeds towards the south is considered to be the bestower of good results in this material world.

83. The twelve superintending deities, one for each month, are called *rudras* and named Dakṣa, Caṇḍa, Hara, Caṇḍī, Pramatha, Bhīma, Manmatha, Śakuni, Sumati, Nanda, Gopālaka, and Pitāmahā.

84. If the movement of the vital breath covers one digit, only representing a season (two months), then the sun's movement occupies only the span of three digits. As a result, the span of one year will be six digits and in one single movement of the outgoing and ingoing vital breaths twelve years can be conceived.

85. The normal period of the year with reference to human beings and the supposed year of the vital breath are different.

86. The span of a divine year is said to to consist of 12,000 human years. This period is divided into four divisions known as: *kṛta,* consisting 4,000 years; *tretā,* consisting of 3,000 years; *dvāpara,* consisting of 2,000 years; and *kali,* whose duration is 1,000 years. Thus, the total comes to 10,000 years, while the remaining 2,000 years are considered to be junctions. The span of these junctions is 400, 300, 200, 100 years and counted in the following way: the last 100 years of the *kali* are added to the first 400 years of the *kṛta;* thus the span of the first junction is 500 years. Similarly, the duration of the juncture of the *kṛta* and *tretā* is 400 years plus 300, and thus 700 years; next, the duration of the juncture of the *tretā* and *dvāpara* is 300 years plus 200 and thus 500 years; finally, the juncture of *dvāpara* and *kali* is 200 years plus 100, yielding 300 years. Therefore, the accumulated duration of all the junctions is 2000 years.

87. Different Indras are said to be the rulers in different cycles of Manu. During the period in which Brahmā remains active, fourteen cycles of Manu pass on. This long period is said to be a span of one day of Brahmā's life. His night is of the same span.

88. The term "three worlds" refers to the nether world along with the *bhuḥ, bhuvaḥ,* and *svaḥ.*

89. The night in *avyakta* is said to be a kind of dissolution. However, this is a subsidiary dissolution (*pralaya*) and not a principal one (*mahāpralaya*).

90. According to the teachings of *āgamas,* those who have attained liberation following the doctrine of Sāṃkhya and other systems are certain to be created again at the start of new creation. This is because their liberation is of limited nature and does not elevate them above *māyā*. For details see Chapter Eight.

91. The sheaths (*kañcukas*) are five or six. They are *niyati, kalā, rāga, vidyā, kalā,* and *māyā*. *Māyā* is the all-pervading principle. The day of *kalā* is the duration of 100 years of those who live in the principle *niyati*. In the same way, 100 years of *kalā* is the span of a day of those who live in the principle *rāga*. One hundred years of

principle called *rāga* are only one day of the principle of *vidyā*. In the same way the day of the principle *kalā* comprises 100 years of the principle *vidyā*. Similarly, one day of *māyā* is made of 100 years of the principle *kalā*.

92. The night related to the principle of Sadāśiva is considered to be the great dissolution (*mahāpralaya*). During this period all the paths (*adhvas*) remain dissolved in the state of equilibrium. The superintending deity known as Sadāśiva is dissolved in the primal sound (*nāda*). This primal sound is in turn dissolved into *śakti, śakti* into *vyāpinī* and *vyāpinī* into *samanā*. In *samanā* there is no trace of time. It is the everlasting state. It is from this state that time arises like the opening and closing of the eyelids. Though all the limited souls rest in this supreme state of equilibrium, they do not attain final liberation.

93. The creations and dissolutions are highly extensive and varied and abide in the vital energy. The vital energy is essentially of the nature of vibrative energy (*spanda*). This energy, from which time and its divisions emerge, is ever-pulsating. Time is not at all absolute but relative, and it has its base in the will of the Lord. On account of the vibration of consciousness, the minute moment becomes varied and it is experienced as highly extensive.

94. There are two 'ends of twelve' (*dvādaśānta*). One is above *brahmārandhra* and the other is in *mūlādhāra*. The first is known as *śivadvādaśānta,* the end of twelve related to Śiva, and the other is known as the end of twelve related to *śakti*.

95. The six causal deities (*kāraṇaṣaṭka*) each have six centers. They abide in those centers in the ascending and descending order. The superintending deities of the respective centers function in different stages of life and finally bestow release (*mokṣa*).

96. The ten principal channels that *prāṇa* circulates through are *iḍā, piṅgalā, suṣumnā, gāndhārī, hastiyjihvā, pūṣā, yaśā, alamhbusā, kuhū,* and *śaṅkhinī*. Although all the channels have emerged from the navel, they become manifest in the heart.

97. The superintending deities of directions are ten. They are Indra, Vahni, Yama, and so on. They rotate in a cyclic order and as a

result, limited souls act in accordance with the nature of these deities. Sometimes they are morbid, sometimes they are haughty, sad, elated, happy, unhappy, etc.

98. The names of three principal channels are *iḍā, piṅgalā,* and *suṣumnā*. They are supposed to be located inside the spinal cord. *Iḍā* is placed at the left, *piṅgalā* to the right, and *suṣumnā* in the middle of the spinal cord. *Iḍā* represents the moon, *piṅgalā* the sun, and *suṣumnā* the fire. While the vital air *samāna* moves along these three principal channels up and down, they assume the nature of the sun, the moon, and fire.

99. All the Sanskrit syllables are divided into eight groups (*varga*). All the vowels come under "*a*" group (*varga*). The number of vowels is sixteen. Then come the group of "*ka,*" "*ca,*" "*ṭa,*" "*ta,*" "*pa,*" "*sa,*" and the group of semi-vowels.

100. The number of half *mātrās* regarding "*ka*" and so on is thirty-three. Half *mātrās* of long vowels are thirty-two. Phonemes known as *pluta* have six half *mātrās*. Therefore, the total of half *mātrās* is 81.

Chapter Seven

101. According to this system, the Lord's power of action (*kriyāśakti*) manifests time and space as 'paths' (*adhvas*). The path of space is a means of unifying and traversing insubstantial and substantial forms such as the intellect, the altar or image, the void. Despite this diversity, all these forms abide in consciousness and have their place of repose (*viśrānti*) in consciousness.

102. On the path, all forms shine internally and externally through the outlets of consciousness; this is how they are created and manifested. Consciousness, in its autonomy, shines as both the knowing subject and its object. The variety of objects, though not different from the knowing subject, appears as if different from it.

103. The aspirant attains the nature of Bhairava by perceiving everything, from the all-consuming fire (*kālāgni*) said to abide at the bottom of the earth, to the highest principle, i.e., *anāśritaśiva,* in ascending order and unifying them into the singularity of I-Consciousness.

104. Worlds of a variegated nature are included under the principle of earth. The sphere under which they shine is called the sphere of Brahmā. Similarly, other spheres, e.g., the sphere of *prakṛti,* the sphere of *māyā,* and the sphere of *śakti,* are wider than the preceding one. All the principles from water to *prakṛti* come under the sphere of *prakṛti.* All the principles from *puruṣa* to *māyā* come under the sphere of *māyā.* The extent of the sphere of *śakti* extends up to the Sadāśiva principle. Thus, the number of spheres (*aṇḍas*) is four. The spheres are the masses of substance which have fallen from the state of energy.

105. According to this system, there are ten 'guardians of the quarters' in accordance with the number of directions. The guardians of each direction are composed of a group of ten, consisting of a superintending deity and nine subordinates. Taken as ten groups of ten guardians, the total number becomes 100 deities; therefore, they are known as the "Hundred Rudras" (Śatarudras).

106. This system envisions a limitless number of 'worlds' made from and dominated by each principle. These worlds exist so that souls which have not received the Śaiva form of initiation, but have attained a lower form of perfection through a continuous practice of concentration, receive a body and sense organs best suited for experiencing pleasure and pain in a particular world, and may finally attain identity with the Lord. Every world has superintending deities who are called the Lords of that world.

107. Located in the intellect principle (*buddhi tattva*) are eight 'worlds' (*bhuvana*), each dominated by a class of heavenly beings or deity: *piśacas, rakśasas, yakśas, gandharvas,* Indra, Soma, Prajāpati, and Brahmā.

108. According to the *Svacchanda Tantra,* the names of the worlds under *prakṛti* are: *Akṛta, Kṛta, Vaibhava, Brahmā, Vaiṣṇava, Kaumara,* 'belonging to *Umā'* (*Auma*), and 'belonging to Śrīkaṇṭ ha.' Kṣemarāja explains that those who have practiced *yoga* with renunciation attain the 'world' (*bhuvana*) named *Akṛta,* while those who practiced *karmayoga* reach the *bhuvana* named *Kṛta.* Similarly, those who practiced *nirmanayoga* go to the world of

ṛbhus. The abode of Brahmā is attainable to those who practice *yoga* with conviction that *puruṣa* is one universal soul. The abode of Viṣṇu is the final resort for those who strictly practiced yoga according to Vaiṣṇava tradition. Those who practice *yoga* maintaining celibacy (*brahmacārya*) go to the abode of *Kaumara* world. The abodes above this, named *Auma* and *Sraikantha,* are the abodes of those who practice *yoga* according to the Śaiva doctrine.

109. There are seven groups of eight deities who preside over different principles. The first is called *patyṣṭtaka,* the group of eight Lords beginning with *Lakuliśa* and ending with *Amareśa*. The second is called *Guhyāṣṭaka* who are the Lords of fire; the first of them is Bhairava. The third group is *Atiguhyāṣṭtaka,* which rules over the principle named wind (*vayu*). The fourth group of eight is called *Pavitrāṣṭaka,* with *Sthānu,* etc., who rule over the principle called *ākāśa*. The fifth group of eight, beginning with *Sthūla* and ending with *Chagalāṇḍa,* rules over *ahaṁkāra*. The sixth group of eight divinities called *Yoṇyaṣṭaka* rules over the intellect. The seventh group of eight is called *Yogāṣṭaka* which rules over *prakṛti*.

110. The eleven worlds of the Rudras are as follows: Vāma, Bhīma, Ugra, Bhava, Iśa, Ekavīra, Pracaṇḍa, Gaurī, Aja, Ananta, and Ekaśiva.

111. The names of the worlds in impure *vidyā, kale,* and *niyati* are Krodheśa and Caṇḍa, Samvarta and Jyoti, Sūra and Pancānta, respectively.

112. The worlds under *kalā* and *māyā* are as follows: Ekavīra, Śikhi, Śrīkaṇṭha in *kalā,* while in *māyā,* Mahātejas, Vāma, Bhava, Udbhava, Ekapiṅga and Īśāna, Bhuvaneśa and Anguṣṭha.

113. In pure *vidyā* principle there are five worlds. They are: Halahalarudra, Krodha, Ambika, Aghora, and Yama.

114. Every principle is composed of subtle elements (*kalās*). They are called *nirṛtti, pratiṣṭhā, vidyā, śāntā*, and *śāntātītā*. The number of worlds in *nirṛttikalā* is sixteen; in *pratisthā* the number is fifty-six; in *vidyā* the number is twenty-eight; in *śāntā* the number is eighteen. There are no worlds in *śāntātītā*. Thus, the total number of the worlds in all five *kalās* is one hundred eighteen.

Chapter Eight

115. The generic attribute of all jars is jarness, i.e., that which permeates all jars. The highest Lord, Śiva, is far more extensive than any other generic attribute; therefore, he is the greatest universal by whose light everything shines.

116. According to this system, where some specific characteristics such as, support, solidity, etc., are found, that is to be known as the earth principle. These characteristics of the earth are seen in the regions beginning with the all-consuming dreadful fire (*kālāgni*) and ending in the world of Virabhadra.

117. The theory of the nature of absolute causal relation states that even at the emergence of creation, the universe is nothing but an expansion, an 'opening up' (*sṛṣṭi*) of the light of the autonomous Lord. The Lord is also the cause of 'maintenance' (*sthiti*), i.e., the universe remaining steadily present within the Self; and 'withdrawal' (*saṁhāra*), the state of rest in one's own Self. According to this theory, in reality no change has taken place in the Self, which is identical with consciousness. Furthermore, internality and externality are not distinct from each other, but two sides of the same reality. The artificial or fictional causal relation is not real, and is accepted only to help explain the state existing in *māyā*. The power of causal relation is limited and governed by the Lord's restrictive power (*niyati*).

118. For the creation of a particular object, some elements are present in the beginning and others follow it in a regular order. This order of sequence, in the form of priority and posteriority, remains invariably present; for example, the clay used in making a jar is always present before the jar itself comes into existence.

119. Every effect has in its background the sentient cause as its agent. If the conscious agent is absent, the aggregation of all the causes, either individually or collectively, cannot produce the intended object. For example, even if the stick for moving the potter's wheel, clay, and other necessary materials for making a jar are present, the jar cannot be produced if the potter himself is absent. Therefore, it is concluded that a conscious agent is required for produc-

ing an effect. However, all of the above-mentioned instruments, along with the sentient agent, are considered as the cause of any action which in reality terminates in consciousness.

120. It is generally accepted that the causal relation depends on or is controlled by the restrictive power of the Lord. Therefore, it is relative, but the absolute causal relation depends on none. Consciousness shines in the form of the universe. For instance, all the principles (*tattvas*) from earth to Śiva are dependent on the one prior to it. The earth is supported by the water, the water helps the earth for its solidity. Furthermore, all the elements are unable to come into being without the existence of subtle elements. In the same way, these subtle elements cannot come into existence without the blossoming action of the sense organs. That again is impossible without determination regarding different sense organs. This also is not possible without the existence of the primary matter inseparably and equally linked with all, which is known as *mūlaprakṛti*. This primary matter, being an enjoyable object, is unable to exist without the subject that enjoys it. The subject that experiences it is the sharer of the experience of different objects of experience. It is for that reason that it is considered limited. Thus, the limitation that is seen in a conscious subject (*puruṣa*) is only imposed and not real. This imposed limitation is due to *kāla, kalā, niyati, rāga,* and *vidyā,* which cannot be activated without consciousness (*saṃvit*). However, consciousness, being partless, cannot manifest without the existence of the delusive power called *māyā*. Freedom, the cause of limitation, has comparative distinctions of manifestation. These features are shining in the beginning as slightly unlimited, then unlimited, then slightly blossoming and finally are fully bloomed. However, these states of the manifestations by the power of freedom could not be possible without that which is perfectly luminous by nature, which in this system is called Bhairava.

121. This remark explains the existence of differentiation or multiplicity in spite of the presence of the Absolute everywhere.

122. Mount Meru cannot be supposed to be the cause of the jar, because

it exists in a distant place. The question implied here is, how could the universe be created by a Lord who remains distant?

123. This is to say that the effects can be produced in a variety of ways.

124. Śiva is, in essence, consciousness. He is perfectly full and free from desire. In the state of *māyā,* the limited soul feels a longing for an object in order to fulfill his desires. The desire arises in the limited soul because of some want in him. The Lord, on the other hand, does not lack anything. Therefore, there is no question of any desire in him. However, on account of his freedom, a sort of intention toward tasting of his delight continuously goes on. The pentad named *śiva, śakti, sadāśiva, īśvara,* and *śuddhavidyā,* who abide in the pure path (*adhva*), shine with comparative intensity from the relish of the taste of delight on account of his autonomy. It is because of the comparative intensity of this relish that consciousness manifests itself as "I" (*ahaṃ*). This is known as the state of *śakti.* In other words, consciousness which is absolute (*anuttara*) now sees (as if), on the mirror of consciousness, its own reflection and cognizes it to be its own, then the cognition that follows is "I am This" (*aham idam*). In this instance, the substratum where it shines is "I" and "This" shines as an indistinct outline of the picture. In the cognition, "I am This," "I" is the principal and "This" has the subordinate position. The principle known as *sadāśiva* abides where the host of the subjects called *mantreśvara* cognizes the universal light of consciousness as "I am This." But on the level of the knowing subjects called *mantreśvara,* this cognition assumes the form of "This is I," where "This" is vividly prominent and "I" is subordinate. This principle is called *īśvara,* where "This" as the knowable shines with "I," invariably one with it. In *śuddhavidyā,* on the other hand, there is no distinction between principality and subordinacy. There both "I" and "This" shine in a balanced way.

125. In this triadic system, subjects are of seven kinds. They are known as *sakala, pralayākala, vijñānākala, mantra, mantreśvara, mantramaheśvara,* and Śiva. Impurities are of three kinds. They are *āṇava, māyīya,* and *kārma.* The *āṇavamala* is of two kinds.

First, it lacks right knowledge regarding the Self, which is of the nature of consciousness. The second is the wrong notion of conceiving non-self, that is, the body, the sense organs, *prāṇa*, etc., as the Self. The impurity born of *māyā* (*māyīya*) causes the notion of difference. The impurity born of deeds (*karma*) appears to the soul to be of the nature of virtue and vice. Impurities are considered to be the bond by which souls remain bound to worldly existence. The knowing subjects who have all of the above three defilements (*mala*) are called *sakala*. The souls known as *pralayākala* have two such impurities, i.e., *āṇava* and *karma*. The *vijñānākala* souls have only one *mala*. They are of two kinds: (a) free *vijñānākala* souls, in which all impurities have ended, and (b) *vijñānākala* souls, in which some trace of impurity still persists. From among the first group, eight *vidyeśvaras* are selected, and from the second group seven million *mantras* serve the Lord to help the worldly people.

126. Śiva is always perfectly full of His five powers. However, he manifests different principles in which a particular energy shines predominantly while other energies remain subordinate. On account of this factor different principles, even in this pure path, and distinct features like Śiva, Sadāśiva, etc., become manifest.

127. According to this system, defilement (*mala*) is not a distinct substance as accepted by dualist Śaiva thinkers.

128. It is comparable to a seed, which does not take root and blossom externally and is going to be destroyed.

129. The characteristic of *kalā* is limited doership.

130. In some doctrines *kāla* evolves after *niyati,* but in the present text *niyati* is mentioned after *kāla*. The reason for this is that the causal relation cannot stand without time, for the regular order of the cause preceding the effect cannot take place without time. Priority and posteriority can exist only when time comes into being.

131. *Kalā* is the agent which creates the knowable object and the effect as separate from itself.

132. *Sukha* is the state of agitation which is pleasant, *rajas* is the state of agitation which is painful, while *tamas* is the state of agitation which lacks awareness.

133. Above intellect (*buddhi*) and below the primordial matter (*prakṛti*), a *guṇa* principle (*tattva*) is supposed to exist. It is only an aspect of *prakṛti,* the balanced state of three *guṇas*. Therefore, the balanced state of *guṇas* is called *prakṛti* and its agitated aspect is known as *guṇa tattva*. However, *guṇa* is not counted as a distinct principle from *prakṛti*. The impelling force that agitates or breaks the balance of *prakṛti* is the superintending deity of the *tattva*. The agitation in *prakṛti* occurs in relation to those who desire enjoyment, but in those in whom these desires of enjoyment have disappeared, this agitation does not create any effect. According to the Trika system, agitation in *prakṛti* is caused by the Lord Śrīkaṇṭhanātha.

134. According to Sāṁkhya philosophy, *prakṛti* is insentient, while *puruṣa* is sentient but non-active either in bondage or in liberation. Therefore, some external agent of agitation is required. According to Śaiva philosophy, agitation is created by the intervention of Īśvara.

135. As, for example, when one perceives an object, the cognition "I see a tree" arises. In this instance, "I" is a subject and a tree is an object. The relationship between the two, the experiencing subject and object is the result of *ahaṁkāra*. For seeing a tree, eyes are sufficient, but the sight of the tree is experienced by the instrument "I" *ahaṁkāra*.

136. When, by spiritual practice, the mind becomes subtle, it does not require any external instrument for perception. At that point, it can see through the sense of touch and experience touch through the sense of hearing, etc.

137. This is a reference to the Vaiśeṣika school of thought, according to which sense organs are born of matter.

Chapter Nine

138. Here thirty-six principles (*tattvas*) are understood in terms of seven kinds of knowing subjects (*pramātā*) residing on the seven spheres along thirty-six principles.

139. The plural ending attached to the names of these seven knowing subjects indicates the existence of a great number of knowing subjects belonging to each of these groups.

140. In the lowest sphere, from earth to *prakṛti,* reside the *sakala* knowing subjects. The *sakala* knowing subjects are capable of perceiving only the principles from earth to *prakṛti*. The higher knowing subjects, who possess more extensive subjectivity and therefore possess qualitatively different energies (*śaktis*), are capable of perceiving the higher principles.

141. In TĀ 10:3-5, Abhinavagupta explains:

> The principles from earth to *prakṛti* are divided into fifteen on the basis of the [seven] possessors of power (*śaktimān*), their powers (*śaktis*), along with their 'unique nature' or 'thing in itself' (*svarūpa*). There are thirteen divisions from *puruṣa* to *kalā;* eleven divisions [exist] when the *pralayākala* [group of knowing subjects] becomes the thing in itself; it is similar with *māyā;* [there are] nine divisions when the thing in itself becomes *vijnānākala;* seven divisions [manifest] when the *mantra* [knowing subjects] becomes the unique nature; a threefold division [arises] when the *mantramaheśvaras* become the unique nature. Śiva, whose nature is consciousness, which is dance of uninterrupted light, has no division.

142. The expression *prameyatāyogya* means: 'that which is worthy to be conceived as an object itself,' that is, as insentient; it is neither energy nor the possessor of energy.

143. According to this system, the universe is of a threefold nature, non-transcendent (*apara*), transcendent-non-transcendent (*parāpara*), and transcendent (*para*). In other words, reality is primarily conceived as possessing an objective side (*nara*), energy (*śakti*), and a possessor of the energy (*śaktimān*). However, Abhinavagupta points out that the 'thing in itself' (*svarūpa*) is the sphere of objectivity, the *śākta* is the sphere of perception, and the possessor of power is the perceiver or knowing subject. Therefore, all seven knowing subjects are Śiva, who possesses different energies, that is, different powers in the different spheres in which they operate. The thing in itself is common to all of them, which provides a degree of objectivity.

144. Limited knowledge (*vidyā*) and limited agency (*kalā*) are considered to be the energies of the *sakala* souls, who are defiled by all three impurities (*malas*). Although *sakala* souls are bound and limited by impurities, they possess the powers of knowledge and action.

145. The word *asphuṭa* means indistinct or dormant. In *pralayākala* souls, *vidyā* and *kalā* are still present; however, they remain dormant because they rest in deep sleep (*suṣupti*).

146. The sevenfold differentiation of the *śaktis* is used for the purpose of elaboration and instruction. In reality, there is only one *śakti* belonging to the Lord; that is, His *svātantryaśakti,* which is inseparably united with Him. This autonomy manifests itself as many *śaktis,* but at the same time keeps all of them within and shines as one.

147. Distinctions among the instruments do not create distinction in the subject. The supreme subject, by means of its power of freedom, creates divisions in its own Self by causing some to shine as an object, and others as an instrument.

148. Here begins a long and complex argument in which Abhinavagupta attempts to refute 'doctrine of perceptibility' advocated by the Mīmāṁsā school. According to the Mīmāṁsā theory, in order to be perceived, every object must possess a quality of perceptibility; any object devoid of this quality cannot be perceived. Abhinavagupta disagrees and attempts to prove that perceptibility is not the quality of an object, but a power possessed by the perceiver. All entities already exist within consciousness, and when a given entity appears within the organs of perception of a perceiver, then it becomes an object of perception. Everything is illuminated by consciousness, including defilement (*mala*), as well as non-existence, because for a thing to be non-existent, it must be included in consciousness. Therefore, objective existence depends on consciousness, and is not perceptible independently from it. For Abhinavagupta, it is important to establish this position, because he needs to argue that the knowing subject must develop a higher level of subjectivity to be able to perceive the larger and subtler spheres of reality.

149. The one who is self-luminous does not need anyone to perceive this shining, because it is the very nature of the divine to shine. Therefore, He does not assume the nature of objectivity, and because of that the quality of being perceptible, which is distinct from its own Self, does not appear in Him.

150. The point here is that this feeling of jealousy does not abide in the beautiful woman, but in the person himself.

151. The act of watching this dance becomes complete when a person attains the state of aesthetic pleasure by becoming one with the unified light of awareness manifested through the watching audience; thus, *vidyā* and *kalā* awaken subjectivity in *sakala* souls where objectivity is predominant.

152. The point here is that when objectivity in the principles from *puruṣa* to *kalā* are conceived and the portions of the veils (*kañcukas*) come into perception in the form of objects, then the subjectivity of *puruṣa* is lost.

153. The distinctions have been ascertained, but the number of objects which possess multiple natures cannot be stated. Therefore, the author, taking a clay jar as an example, presents its varied nature. Its quality of being a knowable object is nothing but its identity with the knowing subject. Therefore, when the jar is known by all knowing subjects as a jar, then it comes under the *sakala* group. When, on the other hand, it is only perceived by Śiva, it is none other than Śiva Himself.

154. The seeker who apprehends the earth principle as Brahman, but who dies before becoming fully established in Śiva, attains the state of *vijñānākala*.

155. Those who practice the *yoga* of conceiving the earth principle as Brahman, by the end of the day of Brahmā (*kalpa*), or at the time of death, attain the state of *pralayakevala*.

156. When the group of seven knowing subjects, from *sakala* to Śiva, is agitated (*prakṣobha*), they become intent on functioning in their respective fields. This agitation is known as a 'pulsation' or a 'change.' This brings about the appearance of the seven *śaktis;* therefore, the number of possessors of the *śaktis* (*śaktimān*) is also seven.

157. The purity of pure knowable (*śuddhaprameya*) is a result of it not being touched by the knowing subject. This is the case with the earth principle as well as the thing in itself (*svarūpas*) of all the other principles as well.

158. When a person well-established in *prāṇa* perceives an external object, his breath goes outside to a span of sixteen digits (*aṅgulas*). When the final measure comes in contact with an object, the breath becomes identified with it. This is explained by the term *tanmayī*.

159. Those who are endowed with discerning capability are able to conceive fifteenfold nature to the end of *pradhāna*.

160. With the lessening of the number of thought constructs, the span of a *tuṭi* also lessens. The lessening of the thought of this-ness (*idantā*) diminishes gradually, and it finally results in the form of absorption into Śiva constituting two digits (*aṅgulas*).

161. The word *sāvadhānatā* here means 'steadiness of consciousness of that is not to be diverted from here to there, or from this to that.' It means that the *yogin* remains attentive towards that one from which the knower of the object (*grāhaka*) arises, and from where the object gets its rise. It always remains steady in self-luminous consciousness alone.

162. According to early Śaiva thinkers, such as *Kallaṭa,* the meaning of the word *pāta* is goddess Kālī, Mātṛsadbhāva, Bhairava, Pratibhā. However, the author himself is reluctant to go into depth explaining the mystical meaning of this word.

163. When a *yogin* practices meditation in the *tuṭi* related either to *mantramaheśvara, mantreśvara,* or *mantra,* he is able to attain the *siddhis* corresponding to these states.

164. The dream state is considered to be an instrument, or rather, a door, by the help of which one is able to arrive at the right form of knowledge.

165. The supreme consciousness externally assumes threefold nature. These are the object of knowledge (*rūpam*), the instrumentality indicated in the sentence above by the expression "by means of sight," while the word *ahaṃ* indicates the subject of experience.

Therefore, the subject knows the object by means of the instrument, i.e., sight. However, the supreme subject (*parā*) permeates and remains above these three.

Chapter Ten

166. According to this system, there exists a subtle energy which functions to hold all the principles (*tattvas*) in their respective places. For example, the principle earth is held by the subtle energy called *dhārikā*. As the function of this energy is to contain or stop the earth, it is also called *nivṛtti*. Similarly, the subtle energies called *pratiṣṭhā, vidyā,* and *śāntā* are active in other principles or in groups of them.

167. *Aṇḍa* sphere, or egg, is that which serves as the wall separating one sphere from the other. They are also called coverings or veils (*āvaraṇa*) which do not allow one sphere to penetrate another.

168. This is to say that the qualities, such as smell, taste, touch, etc., belonging to earth and other *tattvas* exist also in the *śakti tattva;* however, their existence is not in the gross form but in the subtle. This is the reason why Śiva is ritually worshipped in the phallic form made of five different elements.

169. The principle called Śiva is free from any sorts of mutations, limitations, or thought constructs.

170. This is to say that transcendence cannot be an object of meditation. If an object of meditation were to exist in it, it would not be transcendent. Therefore, the *kalā* that functions in the lower level, just below the highest, is known as *śāntā*. However, Śiva is beyond *śāntā;* therefore, no name is suitable to describe the Immutable One.

171. Anything that shines as knowable remains existing for some time, but when the quality of being an object of knowledge disappears from the heart of the *yogin,* that which remains is known as thirty-six principles. Even if, for the purpose of teaching, in that state, the divine is conceived as the thirty-seventh principle, then upon the disappearance of even this objectivity from it, the divine is conceived as the thirty-eighth principle.

172. When the whole scheme of thirty-six *tattvas* is grouped into nine divisions, then their names are *prakṛti, puruṣa, niyati, kāla, māyā, vidyā, īśvara, sadāśiva,* and Śiva.

173. The worlds are perceived as objects of knowledge shining in three different forms of knowable objects. They are: *kalā, tattva,* and *bhuvana*. In the same way, when they rest in the subject, they are also threefold, i.e., *varṇa, mantra,* and *pada*.

Chapter Eleven

174. Abhinavagupta's thesis is, in essence, that consciousness (*saṃvid*) is a perfect unity, full and unchanging even when taking the forms of all manifestations and activities. What is contained in the first ten chapters of this work constitutes a short-cut for a small number of truth-seekers who, according to this system, have been pursuing spiritual perfection over many lifetimes. The significance of this knowledge for others is made clear in this chapter.

175. It is stated in the *Bhagavadgīta* that the fire of knowledge burns the karma of all deeds. For one undergoing the experience of past deeds, it is necessary to remain involved in actions whose fruits are to be experienced in the future. The doer has to experience the results of past actions gradually, not all at once. There is no end to the cycle of deeds or their results, and for this reason the descent of grace (*śaktipāta*) needs to be discussed. According to the position represented here, when Śakti 'opens up' in one's own self, right knowledge dawns spontaneously.

176. *Karmasāmya* occurs as a result of balance of two mutually opposite past actions. Both of these actions possess exactly equal power, and therefore restrict each other from producing any fruit. According to this theory, *śaktipāta* takes place when these two deeds are balanced and their results neutralized.

177. According to the teacher Kheṭapāla, that *śakti* whose nature is to restrain (*nirodhikā*) arrests the *mala*. When impurities (*mala*) become perfectly ripened, the above *śakti* becomes inactive, and the proper manifestation of knowledge and action occurs. This culminates in the decent of grace (*śaktipāta*) on a seeker.

178. When the Lord assumes the form of bound being by accepting the limitations of time, space, etc., this does not entail any differentiation in His innermost nature.

179. The term *jhaṭiti* means 'without delay,' that is, taking recourse directly to *anupāya*.

180. The term 'by gradual process' (*krameṇa*) refers to a method of initiation, performance rituals, etc.

181. This is the Śaiva explanation of the nature of the descent of grace. In the process of manifestation, the supreme Lord (Parameśvara) creates limited beings by concealing (*tirobhāva*) His own Self through *kancukas, tattvas,* and the *malas*. He reveals his own Self by bestowing *śaktipāta* on limited souls. The entire process of concealment and revelation is the result of the autonomy (*svātantrya*) of the Lord.

182. This is to say that the autonomous and omnipresent Lord is impartial and therefore there is no object, activity, or person that He prefers over others.

183. As it is stated, the right kind of teacher (*guru*) is considered to be equal to Bhairava. This is because he possesses the fullness of self-realization as well as the right understanding of the meaning of the *śāstras*.

184. Although *śakti* is present everywhere, it has different forms with different effects: as *jyeṣthā-śakti,* it leads one to the ultimate goal; on the other hand, the *ghorā* and *ghoratarā-śaktis,* that is, the fearsome and the terrible, lead one toward worldly existence.

Chapter Twelve

185. *Vīras* are Śaiva practitioners deemed to have attained mastery over the senses and a high level of spiritual development.

186. The procedure of external bathing is as follows: keeping the mind steadily concentrated on the *mantra* given to him by the *guru,* one should follow the track of the cows while dust is still present in the air. One is supposed to enter, and should make three strides in the dust created by the cows. This is known as *pārthiva* bath. In the

same way, one should purify the whole body, beginning with head and ending with feet, by uttering the *mantra* of Śiva with its five limbs (Īśana is the head, Tatpuruṣa is the face, Aghora is the heart, Vāmadeva is the hidden parts of the body, and Sadyojāta is the whole body). Then, having cleansed the body with the *mantra,* one should plunge into the water repeating the *mantra* of Śiva with its auxiliary parts. This is known as bathing with water. Taking ashes from the sacrificial fire, one should burn impurities present on the head, face, heart, genitals, and the feet with it while uttering the *mantra "phaṭ."* When this is done one should throw a handful of these ashes on the head while repeating the *mantra* of Śiva with its five limbs. This is known as bathing with ashes. One should move back and forth in the pleasing air, remembering the *mantra,* given to him by his *guru,* in his heart. This is known as bathing with air. One should bring the *mantra* into one's mind and should remain concentrated there fixing his concentration on the void (*ākāśa*). This is known as bathing in the void. One who immerses oneself in the light of the sun and the moon, identifying himself with Śiva, is cleansed of all impurities. This type of bathing is called *soma* and *arka*. The last type of bath is bathing in the Self (*ātmā*). In the *Tantrāloka,* Abhinavagupta describes it in the following way: "The very Self is the supreme Lord himself; it is free from disciplines established in spiritual texts. It is like a great lake in extension and depth; the universe should dissolve therein, upon which one becomes pure and the cause of purification for others."

187. The expression *"tatratatra"* refers to the five faces of Śiva, i.e., Īśana, Tatpuruṣa, etc. One is to first identify with these five faces of Śiva, upon which one attains full absorption into Śiva.

Chapter Thirteen

188. The author begins this chapter, which deals with initiation, by describing the procedure for selecting a suitable place for worship, *mantra* repetition, and practice of yoga. He discusses this topic in Chapter 15 of his TĀ, verses 80–115ab. At the very beginning, Abhinavagupta points out that only when one is serene and well-

disposed in his heart (*bhāvaṃ prasannam ālocya*) is he suitable to perform worship, and only then should he proceed to the place of worship.

189. In TĀ 15: 114a–115b, Abhinavagupta describes the place where the worship should take place: "The suitable place—for either attaining perfection or liberation with regard to the practice of worship, mantra repetition, or attainment of *samādhi*—is the one where heart is inclined toward beauty and at peace."

190. The land of *Aryans* is between Himālaya and Vindhyācala.

191. Kāraka is a term, used by Pāṇini in his *Aṣṭādhyāyī,* which denotes various participants in action presented by a sentence. The closest equivalent in other classical and some modern languages is a word 'case,' such as nominative, genitive, accusative, ablative, etc.

192. Abhinavagupta, who advocates the theory of the supreme nonduality, has to account for ritual action, which consists of factors or participants in action presented by a sentence (*kārakas*), which because of their perceived distinction could be construed as contradicting nonduality. This was certainly the opinion of Śaṁkarācārya and other Advaita Vedānta thinkers; Abhinavagupta disagreed with this understanding and argues that action, distinction, change, etc., are also included within consciousness. To illustrate, we can take the example of the following sentence: I offer water from the sacrificial pot to Lord Śiva with a spoon in the place of worship. The factors here are: the agent of acting, the object of the act, its instrument, its point of ablation, and the location of the act of worship. For Śaṁkarācārya, the supreme reality cannot be of the same order as that of objective existence which is transient in nature. The Brahman is the transcendent, immutable, and partless reality, and all subjective and objective phenomena are only appearances possessing no real existence. The Brahman is without attributes and as immutable, it cannot be subject to action. The attribute of changeability is the most important characteristic of objective existence, and therefore ever-changing empirical existence must have a ground on which all these changes take place. The same, of course, applies to the ritual action, which, as we have

seen, consists of the factors or the participants in action described by a sentence. For Abhinavagupta, on the other hand, the supreme reality, which consists of *prakāśa* and *vimarśa,* even in the process of externalization, remains established in its own Self, 'relishing' (*camatkāra*) the bliss of 'fullness' (*pūrṇatā*), and 'independence' (*svātantrya*) of its own essential nature, which is in no way overshadowed by the external manifestation. The lower aspect of creation is a contracted form of that supreme consciousness, which, through the activity of *māyā śakti,* assumes limited forms, thus bringing into existence the notion of duality. Thus, the supreme reality consists as much of differentiation as it does of unity. This differentiation always remains within that I-Consciousness and therefore is never separate from it. Thus, unlike Śaṁkara for whom action is always binding, Abhinavagupta accepts action, such as the ritual activity, as potentially liberating.

193. In TĀ 15: 161, Abhinavagupta describes the role and the meaning of sacrificial vessel in Tantric ritual in the following way: "All that which is touched by the drops of the water contained in the sacrificial vessel becomes in fact pure. What other kind of purity could there ever be but that of the touch of the rays of the sun of Śiva?" Furthermore, "As the Lord said in the *Mālinīvijayottara Tantra* in the section dealing with the sacrificial vessel, it is necessary to be careful not to conceive anything as not being purified by it. Everything is purified by it and what is impure becomes pure" (TĀ 15: 162–163ab.) However, the impurity only belongs to the limited knowing subject abiding in *māyā* and is not the essential nature of things: "Here we speak of impurity from the perspective of bonded souls and of their systems. The essential nature of all things remains in fact always the same, without changing from what it was earlier or what is conceived to be" (TĀ 15: 163cd–164ab.)

194. All the various factors which constitute a ritual action attain identity with Śiva through the process of the placement of the syllables (*nyāsa*).

195. This is to say that direction depends on how the forms are arranged in space.

196. Here begins description of inner worship. In the course of this worship, one is expected to bring one's body, mind, void, and *prāṇa* into identity with Śiva. See TĀ 15: 295b–312.

197. This is the reference to *mūlādhāracakra,* which, according to TĀ 15: 297cd, is located four fingers below the navel.

198. Here begins what Abhinavagupta calls 'the external sacrifice' because the disciple, after attaining identity with Śiva through various ritual acts, should project his consciousness externally in the vital breath, void, and up to the external plane.

199. There are eight purificatory rites and six deities. Therefore, the number becomes forty-eight.

200. For greater details in regard to the conventional rules and their detailed description, see TĀ 15: 521–611.

201. See TĀ 15: 576.

Chapter Fourteen

202. *Putraka* or spiritual son is a type of initiation in which a disciple is adopted as a successor of a teacher.

203. *Parivāra* or family refers to the group of subordinate deities centered around the main deity.

204. This refers to the doors of the place where the rituals are performed.

205. For more details regarding the procedure of 'The Adoration of the Door' (*dvārārcanam*) see TĀ 15:184–190.

206. Abhinavagupta talks at length about the nature of animal sacrifice in TĀ 16:28–72. There, by quoting various scriptures, he points out that any type of animal killing, such as for profit, a wedding, or sport, is not allowed except in the course of sacrifice (*yāga*). According to him, killing consists of separating an animal that still possesses each of the three impurities (*malas*) from the vital breath. On the other hand, the ritualistic sacrifice of an animal is not killing because, in the course of the ritual, the animal is first separated from three impurities, and thus it is separated from its body. Thus, for Abhinavagupta, ritual sacrifice of an animal is a

form of initiation which joins the animal with the higher principles and for the purpose of propitiating God.

207. The *nirbīja* type of initiation is given to those judged incapable of following the set of rules of post-initiatory conduct (*samayapāśa*), as for example children, those who are dull, old people, women, those attached to their wealth, the sick, and so on. They attain liberation on account of their devotion to the teacher, deities, and scriptures. On the other hand, the *sabīja* type of initiation is given to those who have the gift of reason, are capable of tolerating toils and difficulties, and are therefore capable of following the set of rules of pre-initiatory conduct.

Chapter Fifteen

208. The initiation described in this chapter is given to a dying person. Ordinarily, the initiation is not given to all, and one desirous of initiation needs to show his devotion to teacher, deities, or scriptures. This devotion is, in turn, seen as an indication of the descent of grace (*śaktipāta*), and *śaktipāta* is perceived as a definite sign that one is suitable for initiation. The conditions under which the teacher is expected to grant initiation to a dying person are described by Abhinavagupta in the TĀ 19: 4–6: When in a dying person, the fall of even weak power is awakened—whether he is taken by devotion to a teacher and others; whether the fall of grace is through work of friends, relatives, etc.; whether he has been indeed regular (*samayin*) but has not obtained the supreme initiation; whether, already having obtained it, he desires to leave as soon as possible his vital breaths, desirous of going away—the teacher should provide for him the initiation of immediate departure, free from impurities. However, the teacher must be careful not to give initiation to a person whose impurities (*malas*) haven't reach maturation, or to one whose *karma* hasn't been exhausted (*śeṣakārmikavigrahe*). The commentator explains this compound to mean: one who is not about to die, that is, one whose *prārabdhakarma* hasn't been fully exhausted.

209. *Marma* is the place where the feeling of the connectedness with the body remains present.

210. According to the *Tantrāloka,* this is done by means of the *nyāsa,* using the *kṣurikā* and other *mantras*.

211. That is, at the time of leaving one's body.

212. Abhinavagupta describes the nature of *brahmavidyā* initiation and the qualifications a teacher needs to have to perform this kind of initiation in the following way: "This initiation, which provides exit from the body, must be performed by a teacher who is experienced in *yoga*. How could one who has not practiced various *prāṇayāma* exercises be in a position to affect it" (TĀ19:23cd–24ab). (The *brahmavidyā*) is in a position of producing its effects automatically, such as the purification of the principles, etc. The teacher, thanks to the power of ritual action and *mantras,* can thus join the disciple with the supreme principle (*tattva*). Even if a teacher hasn't practiced *yoga,* he is nevertheless in a position to execute the initiation that provides immediate exit from the body, thanks to the power of ritual action, *mantras,* and meditation.

213. According to Abhiṇavagupta, both the *samayin* and *purtka* are entitled to recite *brahmavidyā*. By this recitation, the dying person receives the *samaya* type of initiation. See TĀ 19 :31.

214. The meaning of the expression *sapratyaya* is 'with signs or with giving signs,' as, for example, a person's dead body is re-animated by the power of *mantra* and lifts itself, etc.

215. This is the type of initiation which, according to TĀ, gives hope to foolish individuals. It is described by Abhinavagupta in TĀ 20:2–7: The teacher, completely intent upon reciting appropriate *mantras,* must meditate on his right hand in the form of a triangle of fire, completely flaming, resplendent with the phoneme of fire, stirred by a wheel of winds, and must place there any seed and meditate on how it is burning, both in the hand and within his heart. In this way the seed, consumed by the heat of a multitude of *"phaṭ" mantras* enlivened by the phonemes of fire *"ra,"* loses every seminal quality and is now incapable of germinating. At the same time, by virtue of this same procedure, based on the power of mantras, meditation, and rituals, the three *malas* (*āṇava, māyīya,* and *kārma*) are also 'burned' in the sense that they are no longer in a position to furnish

their products. This initiation, which has as its purpose the destruction of the seed, was described to me by the venerable Śambhunātha in his benevolence. The teacher, out of mercy, can also join the seed to Śiva. The initiation is, in fact, full of splendor (*sudipta*), and is in a position to grant liberation also to vegetable life.

216. This particular type of initiation, which reduces or eliminates the weight of a disciple, Abhinavagupta connects with the five stages of repose, that is, *pragānanda, udbhava, kampa, nidrā,* and *ghūrṇi* described in Chapter Five of *Tantrasāra*. In TĀ 20: 14–15ab, he clarifies: "The leap (*udbhava*) is due to relief, caused by an eclipsing of the corporeal influence (*dehagraha*). The body is essentially constituted by the elements of earth. When the teacher, thanks to the *mantra* of lightness, which will be explained later, meditates on the disciple rising into the air, he loses his earthly qualities."

Chapter Sixteen

217. As we have seen earlier, it is the aspirant's devotion to the teacher, deity, or *śāstras* which would entitle him to receive initiation, as this devotion is perceived as a clear sign of *śaktipāta*. However, in the case of the deceased or the absent one, this is obviously impossible. Yet, the teacher would perform such an initiation if he could in some way infer that *śaktipāta* had descended on such a person. The signs of this type of *śaktipāta* are, for example: strong feelings that a teacher himself, for some unknown reason, had for a deceased or absent soul, or the strong persistence of the family that advocated initiation.

218. Abhinavagupta describes a procedure called 'application of the great net' (*mahājjāla prayoga*) in some detail in TĀ 21: 25–45. However, the intricacies of this procedure remain unknown because the *ācārya* would receive oral instruction from his own teacher. The purpose of this procedure was rescuing departed souls who, for one reason or another, did not received initiation during their lives. A teacher would first catch the desired soul, draw him into the net, then reinstate him into a figure made of *kuśa* grass, which represented his body, and then grant him liberation through initiation.

Chapter Seventeen

219. We have already seen that a disciple is joined to a different principle in the course of initiation. To which principle one is joined will depend on the school of thought whose initiation one receives. However, according to the Trika school, other schools of thought do not possess the knowledge to enable a disciple to attain identity with Śiva. Therefore, those who have received initiation into what the followers of Trika consider inferior sects should be first disjoined or drawn away from the principles that they were joined to by the previous initiation, and then initiated again. The process of transcending the inferior doctrines is accomplished gradually through a succession of steps: the descent of grace, the removal of impurities, the desire to find the right teacher, initiation, knowledge, the abandonment of that which is to be avoided, immersion into that which is to be accepted, giving up the sphere of the enjoyable, and the removal of the limitations created by *āṇavamala*. For details, see Chapter 22 of the *Tantrāloka*.

220. Abhinavagupta gives the names of the genetic mantras (*sādhāraṇāḥ mantrāḥ*) in TĀ 22: 20. They are seven in number and their names are: *praṇava* or *mantra aum*, *mātṛkā*, *māyā*, *vyomavyāpī*, *ṣaḍakṣara*, *bahurūpa*, and the eye *mantra* (*netra*). According to TĀ 22: 15–17a, this is what a teacher says to one who is about to embrace Śaivism and receive initiation: "This one was once a follower of other disciplines but is now inspired by your blessing; therefore bestow your grace (*śaktipāta*) upon him, so that this abandonment of other doctrines does not become a source of doubt for him, which will oblige him to practice rights of atonement. And having attained identity with you, may he quickly achieve perfection and liberation."

Chapter Eighteen

221. In TĀ23:3–4, Abhinavagupta explains that a spiritual guide should transmit his own power (*svādhikāra*) to a disciple whom he thinks is at the point of being in possession of well-practiced knowledge. "The one," continues Abhinavagupta, quoting *Kāmikāgama*, "who does not possess this knowledge is not a teacher,

even if he has been anointed and has passed through the various stages, such as *samayin,* etc." Furthermore, the only criterion for the selection of a new teacher is knowledge. Abhinavagupta writes, "The teacher who creates a new teacher must therefore select an individual of full and perfect knowledge, without considering any other characteristic, such as place, family, conduct, and body." TA 23:16b–17a.

222. In TĀ 23: 31–32, Abhinavagupta describes the responsibilities of a newly consecrated teacher in the immediate period after his initiation. He writes: "The new teacher, after having obtained consecration, must meditate and recite the entire complex of *mantras* established in the scriptures for a period of six months so that he becomes one with them. Having attained identity with the *mantras,* and having taken possession of the potency of *mantra* (*mantra-vīrya*), he finally becomes able to cut the bonds. Therefore, he should spare no effort to attain identity with the *mantras.*"

223. In the *Tantrāloka,* Abhinavagupta explains that Brāhmaṇs, Kṣatriyas, Vaiśyas, eunuchs, women, Śudras, and any other kinds of person desirous of initiation should be initiated without being asked their caste. However, the teacher should take this into consideration at the time when knowledge is imparted to them. Furthermore, the teacher, who is the basis of knowledge, should set seven sessions. These sessions are: initiation, explanation, compassion, friendliness, contemplation of the *śāstras,* unification with Śiva, and giving away of food, etc. See TĀ 23: 20b/23a.

Chapter Nineteen

224. As for the purpose of this rite, Abhinavagupta writes: "This type of initiation affects the purification of the subtle body (*puryaṣṭ aka*). If the *puryaṣṭaka* does not exist, then there is also no heaven or hell." TĀ 24:20–21.

225. The point here is that the entire procedure performed by teacher that will be described in the following lines is performed to establish firm conviction on the side of the ignorant ones. The entire performance by the teacher, according to Abhinavagupta, is not helpful in any way in attaining liberation. See TĀ 24:15b–16a.

226. Here begins description of *śrāddhadīksā*, or post-mortem initiation. Abhinavagupta discusses it in Chapter 25 of his TĀ based on the authority of the *Siddhayogeśvarīmata Tantra*. This rite must be performed on the third, fourth, and tenth day after death, every month in the first year. After that, it should be performed once every year.

227. In TĀ 25: 4–6, Abhinavagupta clarifies: "This done, the teacher must take in hand, first of all, the offering (*naivedyam*), and after having meditated that in this offering abides *śakti* of the nature of food in the form of potency instrumental in nourishing, he must conceive that the dead person for whose sake this rite is performed is penetrated by it. The bound part in the form of enjoyable of this dead disciple must then be offered by a teacher to the enjoying subject in identity with him. In this way, the disciple becomes Śiva."

Chapter Twenty

228. This vague statement can only be understood if we read it along with its corresponding section of the TĀ, which is Chapter 26. In the beginning of this chapter, Abhinavagupta explains that all the types of initiation presented up to now, including the last sacrament, have as their goals purification, enjoyment, liberation, or both enjoyment and liberation. Jayaratha, in his commentary, clarifies that the initiation which has enjoyment (*bubhukṣuḥ*) as its aim is structured so that it is not in a position to directly grant liberation without first granting the fruition (of the desired enjoyments). On the other hand, the *mumukṣuḥ* type of initiation, such as that of a spiritual son, etc., grants liberation precisely because it is devoid of the necessity of prior fruition. Furthermore, this type of initiation can be either the *sabīja* or the *nirbīja* type. Only those who received the *sabīja* type of initiation are expected to follow a certain set of rules for the rest of their lives. On the other hand, those deemed incapable of following these rules receive the *nirbīja* type of initiation, which in itself includes *mantras* capable of purifying the bonds of post-initiatory rules (*samayapāśa*).

229. *Mantras* should be received in the course of ritual and should be kept secret. The practitioner should attain identity with the potency of the *mantra* (*mantravīrya*), without which *mantras*

remain ineffective. Furthermore, *mantras* should be received directly from a teacher who has himself attained identity with the potency of the *mantra,* and not from some book. In TĀ26: 20–24ab, Abhinavagupta writes:

"The fundamental rule is the following: namely, the *mantric* form is not to be revealed by the teacher to the disciple in written form, especially in our system, which is superior to all. The *mantras* are of the nature of phonemes, and phonemes are of the nature of reflective consciousness. They can be transmitted to the disciple only if it is not separated from the consciousness of the teacher. Written *mantras* are, on the other hand, stripped of their potency and therefore unreal. Because of the conventional meaning which clouds them, their natural splendor doesn't manifest from books."

However, it has been stated in the *Siddhayogeśvarīmata* that those who, in spite of adopting *mantras* from books, attain identity with its potency, are purified by Bhairava and spontaneously initiated. "Once *mantras* have been invoked," continues Abhinavagupta, "it is necessary to satisfy them and propitiate them with flowers, liquor, offerings of food and incense, proportionately to the fate, devotion, and capabilities of the worshipper. The *śakti, nāda,* and other *mantras,* which are especially fervent, must be satisfied with liquor, meat, and blood at the beginning, and only afterwards with flowers, incense, etc." (TĀ 26:51b–53a.)

230. The unmanifest or *avyaktaliṅga* is one that has been spontaneously formed in nature. Among all the types of unmanifest *liṅgas,* those not made by human hand are considered to be the most excellent ones. Therefore, these types of *liṅgas* are highly recommended for the purpose of ritual worship. However, manifest, or *vyakta liṅgas,* can also be used in rituals, Abhinavagupta writes: "The teacher can, if he wishes, install a manifest *liṅga* (*vyakta*) in the form of an image or painting found in a picture or book, made of wood, gold, or crafted by an expert and initiated artist" (TĀ 27:19b–20a).

Liṅgas can be made of various materials, such as "little stones, gems, pearls, flowers, food, clothes, and perfumed substances. *Liṅgas* of stone created by artists, and so also those of metals, with the exception of gold ones, should be avoided" (TĀ 27: 12–13). Abhinavagupta points out that various measures, given in various texts, regarding the size and shape of *liṅgas,* and other concerns, are of little importance because: "The *liṅga* which grants the desired fruit is in fact only the one that has been illuminated by *mantra,* animated by its noble potency" (TĀ 27: 14b).

231. With the previous section, the instructions for the types of rituals that are indispensable observances (*nitya*) has been completed. In this section, the description of occasional observances (*naimittika*) begins. Abhinavagupta derives the word '*parva*' from two roots: the first root, '*pṛ,*' which means 'to fill,' is combined with the suffix '*van.*' The other root is '*parv,*' which also means 'to fill'; thus a celebration of a festival day is called '*parvadinam,*' because on that day consciousness attains fulfillment.

232. According to the *Siddhayogeśvarīmata,* the other name for the sacrifice of the wheel (*cakrayāga*) is *mūrtiyāga*. The *cakrayāga* or *mūrtiyāga* is of five types. Abhinavagupta writes:

> The sacrifice of the wheel is of five types, namely: solitary (*kevala*), coupled (*yāmala*), mixed (*miśra*), coupling of the wheel (*cakrayuk*), and mingling of heroes (*vīrasaṁkara*). The solitary, in this context, is one in which only the teacher take part; the mixed is one in which disciples also take part, along with their wives; the coupled is of two kinds, based on whether the women who participated were wives or hired courtesans; the coupling of the wheel is so-called because this is the type of sacrifice associated with the wheel, which because of the unification of *śaktis* grants all desired fruits; finally the sacrifice in which everybody participates is called mingling of the heroes. (TĀ 28: 78b–82a.)

233. One is supposed to perform the offering of the sacred thread (*pavitraka*) to make up for any deficiency and neglect of his responsibil-

ity regarding the teacher, scriptures, or for any transgression of the rules (*samaya*), or for those who failed to celebrate a festival day (*parvadinam*) or any of the occasional or indispensable observances.

234. Abhinavagupta outlines the procedure applied when a teacher explains the meaning of scriptures to disciples according to Chapter 52 of the *Devyāyamala Tantra*.

235. Abhinavagupta lists ten types of teachers capable of explaining the scriptures: "Each of these ten types of teachers has assumed a human body and possesses a particular mental disposition, but are all identical with Śiva, although they are different from each other through knowledge and action. They are all dedicated to the scriptures, to worship, to the initiation rites, to sexual union, meat, and liquor. There are secondary divisions among these due to possessing different mental dispositions, such as tranquility (calmness), anger, or patience, etc." (TĀ 28: 391a–393.)

236. As we have seen, the spiritual teacher is worshipped in most of the other sacrifices, but in all of these instances this worship is an accessory part of the sacrifice. On the other hand, this ritual is primarily devoted to satisfying or pleasing the teacher.

Chapter Twenty-One

237. In this chapter, Abhinavagupta gives a brief outline of his understanding of the nature, meaning, and purpose of the *āgamas* or *śāstras*. This summary is brief and cryptic, and therefore difficult to comprehend without prior knowledge of the corresponding chapters of the *Tantrāloka, Īśvarapratyabhijñāvimarśinī,* or *Īśvarapratyabhijñāvivṛtivimarśinī*.

238. The entire universe is the expression of consciousness, which consists of *prakāśa* or manifestation, and *vimarśa,* which is the knowledge of *prakāśa* in its collective and particular aspects. In a narrower sense, this *vimarśa* is language, which takes the form of the various *āgamas*.

239. In the last three chapters of his TĀ, Abhinavagupta discusses the nature of the *śāstras* or *āgamas* at length. The title of Chapter 35 is

'The Union of all the Śāstras.' In it, Abhinavagupta presents his vision that brings together the great variety of *āgamic* texts, both Hindu and non-Hindu. In his analysis, he grants all of them the status of being authoritative or being a valid means of gaining knowledge (*pramāṇa*). However, he arranges them in a hierarchical order, placing the Trika *śāstras* at the apex.

240. For Abhinavagupta, there is only one *āgama* from which all the others emerge. This broad acceptance of all *śāstras* requires him to attempt a reconciliation of their differences. In order to accomplish this, he points out that all of them bring about the promised fruit. In this way, Sāṁkhya gives to its follower the knowledge to discriminate between *puruṣa* and *prakṛti*. Similarly, the follower of Buddhism attains the *buddhi tattva*, but only the Trika grants full and complete liberation to those who are entitled (*adhikāri*). For Abhinavagupta, an *adhikāri* is one who possesses firm faith in a given *āgama*. Another question that arises here is: if it is true that all *āgamas* emerge from one and the same source, then why is it necessary to perform a ritual of conversion, such as 'reclamation of *liṅga*' (*liṅgouddhāra*)? Abhinavagupta explains:

> In the body of one single doctrine, as for example, in the *Vedas*, it happens that its followers, in order to attain to superior degrees or ranks, must submit to special rites of purification. The same thing can be said in regard to our tradition, as for example, in the case of the reclamation of the *liṅga*, etc. In other words, in the way in which one belonging to a lower āśrama cannot enjoy the fruits which come from the upper *āśrama*, in the same way, a follower of the Pāñcarātras, etc., cannot attain the identity with Śiva. (TĀ 35:28–29.)

241. In TĀ 35: 1b–2a, Abhinavagupta defines *prasiddhi* as a type of knowledge that is necessarily based in an omniscient knowing subject and is the basis of all human activity.

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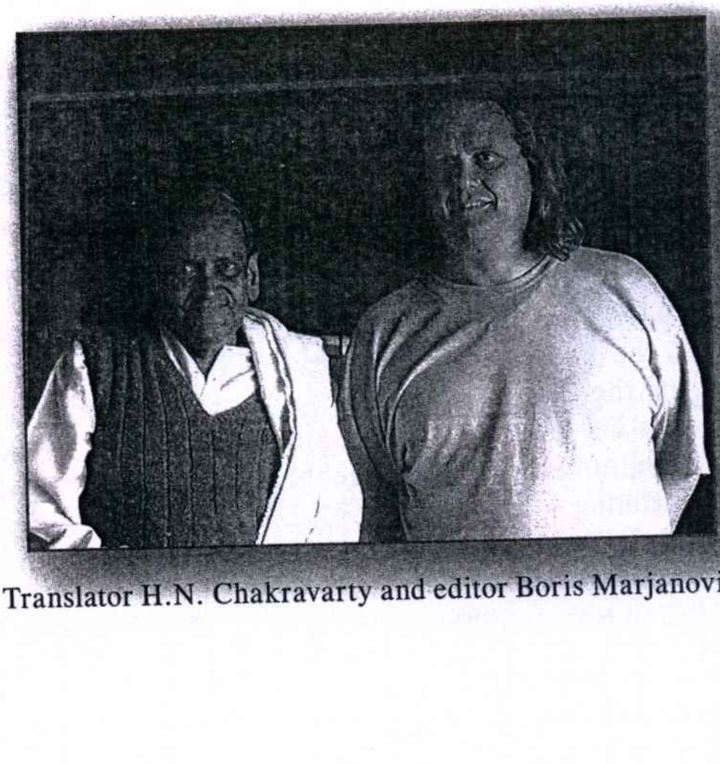
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Pandit Hemendra Nath Chakravarty was born in 1918 in the village of Kalihati, in the district of Mymensingh (now in Bangladesh), the son of Taraka Nath Chakravarty, an Ayurvedic physician. His family was initiated in the Kaulika tradition and worshiped Dakṣinā Kālī. He matriculated at the village high school in 1935, and studied Sanskrit and later Sāṃkhya at the Balananda Brahmacharyasram in Deoghar (Bihar). In 1939 he went to Varanasi and studied Nyāya under Pt. Vibhuti Bibhushana Bhattacharya, graduating in 1944 (Nyāya Tīrtha) and 1945 (Tarka Tīrtha) from Calcutta Government Sanskrit Association, and earning a B.Ed. in 1950. In 1958 he met the famous pandit Mahamahopadhyaya Gopinath Kaviraj and began to study with him. He remained closely associated with Kaviraj until the latter's death in 1976. He edited the sayings of Anandamayi Ma with the commentary by G. Kaviraj in Bengali. From 1987 to 1995 he was Chief Pandit in the *Kalātattvakoṣa* project of Indira Gandhi National Centre for the Arts, Varanasi Branch, which at that time was directed by Dr. Bettina Bäumer. He wrote articles for *Kalātattvakoṣa*. Beginning in 1972 he taught students and scholars from abroad (includng A.M. Breuinin, M. Dyczkowski, L.M. Finn, D.P. Lawrence, J. Gengnagel, J. Dupuche, A. Wilke, and B. Marjanovic) mainly in the field of Hindu Tantrism, especially nondual Kashmir Saivism. In 2003 he received the first "Thakur Jaideva Singh Award" for merit in the field of studying and teaching nondual Kashmir Saivism from the Trika Interreligious Trust (Varanasi). He passed away on March 30, 2011.

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